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THE RACES OF MANKIND.

KANAKS COOKING IN THE WOODS (NEW CALEDONIA—PAPUANS).

THE

RACES OF MANKIND

BEING

A POPULAR DESCRIPTION OF THE CHARACTERISTICS, MANNERS AND CUSTOMS OF THE PRINCIPAL VARIETIES OF

THE HUMAN FAMILY.

BY

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VOL. II.

WITH UPWARDS OF ONE HUNDRED AND FORTY ILLUSTRATIONS.

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THE RACES OF MANKIND.

CHAPTER I.

HISPANO-AMERICAN LIFE.

THE preceding sketch (chap. xiv., vol. i.) will have shown what monstrous abuses prevailed in Peru during the Spanish occupation; but the same is true of all the other Spanish-American colonies. They were governed by the same laws, and by men with similar ideas, so that what was true of one of the provinces of "New Spain" was true of the whole. In every one the Indians were equally oppressed, though in some they were more warlike than in others, and therefore managed to defend their rights a little better than the weaker races could. But if the officials in America oppressed the Indians, the Government in Spain equally oppressed the colonists in their turn. I have called them colonists, but in reality the American provinces were looked upon as integral parts of the Spanish empire, and were ruled by the King, aided by the "Council of the Indies," under a separate code of laws. Their direct government was by means of viceroys and various other minor officials, who soon multiplied to a prodigious extent; the system being that each official was checked by several other officials—in fact, it was a system of espionage, so that whenever a new office was created, a dozen more were instituted in order to watch it. This abominable system prevailed from the viceroy downwards, but the former official had practically inordinate powers, subject to really very little check. The result of this was that in course of time the Government machine became so unwieldy as to be beyond all control; it was clogged with placemen. Every office was publicly sold in Madrid; worth and talent were items that had no place in the reasons for a man being appointed to the most responsible post in the gift of His Catholic Majesty and the Council of the Indies; doubloons alone were the recommendation, and accordingly every official did his best to get good interest for his investment in American official stock. What was more—no American born could hold an office in America. Everything was reserved for men born in Spain. There were exceptions, but these exceptions were so rare that they only proved the rule. Out of a list of 180 viceroys, captains, generals, and governors of the American provinces only eighteen were born in the country. Even the humblest clerkship was denied an American. The moral effect of this was incalculable. Forced to be idle, denied every stimulus to exertion, and with the moral ban of inferiority ever placed upon him, the Creole-Spaniard grew apathetic, dispirited, and useless to himself and the country he lived in. He was even shut out as much from participating in

commercial as he was from literary or political pursuits. He was not allowed, under pain of death, to trade with any foreigner. No Spaniard was even allowed to set foot in the country without special permission, and others only for a time, unless they had bought the right to reside there in an official capacity. Intercourse between the different colonies was even stopped as far as possible, in case intercourse should lead to enlightenment and discontent. Any foreigner who entered the country committed a capital crime. Nor was this law a dead letter, as any one may see who reads—and it will be with boiling indignation—of the cruelties exercised towards unfortunate foreigners, Englishmen in many cases, who were caught contravening this law.* Torture, chains, and a convict's fate, if not death itself, were the penalties they paid for their enterprise. The object was simply, that the colonies should be solely reserved for the enrichment of Spain and her sons. The increase of the population by natural means was even discouraged, while every obstacle was put in the way of agriculture, and indeed everything but the search for the precious metals. In 1803 the vines were ordered to be rooted up in Mexico, because, forsooth, the Cadiz merchants complained that the consumption of Spanish wines had been lessened by the manufacture of American ones. The cultivation of flax, hemp, saffron, tobacco, olives, and other vegetable products were at different times prohibited for similar reasons. Colleges, and even schools were discouraged; "reading and writing are enough for an American" was the opinion of one of the viceroys of that period.

In addition to all this, taxes the most iniquitous and grievous, crushed the people. "Bulls" of all sorts were sold at high prices to the people, who were forced to buy them; take, for instance, the *Bula de Confesion*. Any person not in possession of this expensive luxury in the shape of a Papal scroll lost all rights as a citizen, in so far that without it he could not obtain absolution; his will was null and void, and his property was confiscated. The administration of the laws was cumbersome and expensive, and justice as venal as justice in Spanish America is to this day. The highest bidder had the justest case, and the man with most family influence was sure to win his suit before a "righteous judge," to whom the sneering Castilian proverb, "He whose father is alcalde† need have no fear about his trial," applied only too correctly. A man who had no money was thrown into prison—prisons the most horrible that the "bloody Spaniard" of the English schoolboy of fifty years ago could devise. The door was shut upon the wretched prisoner, who was forgotten for ever. When the revolution opened the doors of the dungeons in Lima, men were found there against whom no crime could be imputed or found charged on the record. "Among us," writes a Chilian author soon after this period, "a man was imprisoned, not that he might be improved, but that he might be made to suffer; not that he should work, but that he should learn idleness; not as a useful warning to others, but to shock their feelings. On visiting a prison, we beheld several hundreds of men in rags, or entirely naked, their countenances withered away, so that they were more like spectres in chains than men; they trembled at the presence of the insolent alguazils, who struck and insulted them. We examined the food of these miserable wretches, worn to skeletons, and it proved such as the lowest beggar in the streets would have rejected with scorn." The prisons were crowded, and

* Robinson, "Memoirs of the Mexican Revolution," vol. i., p. 313, &c.

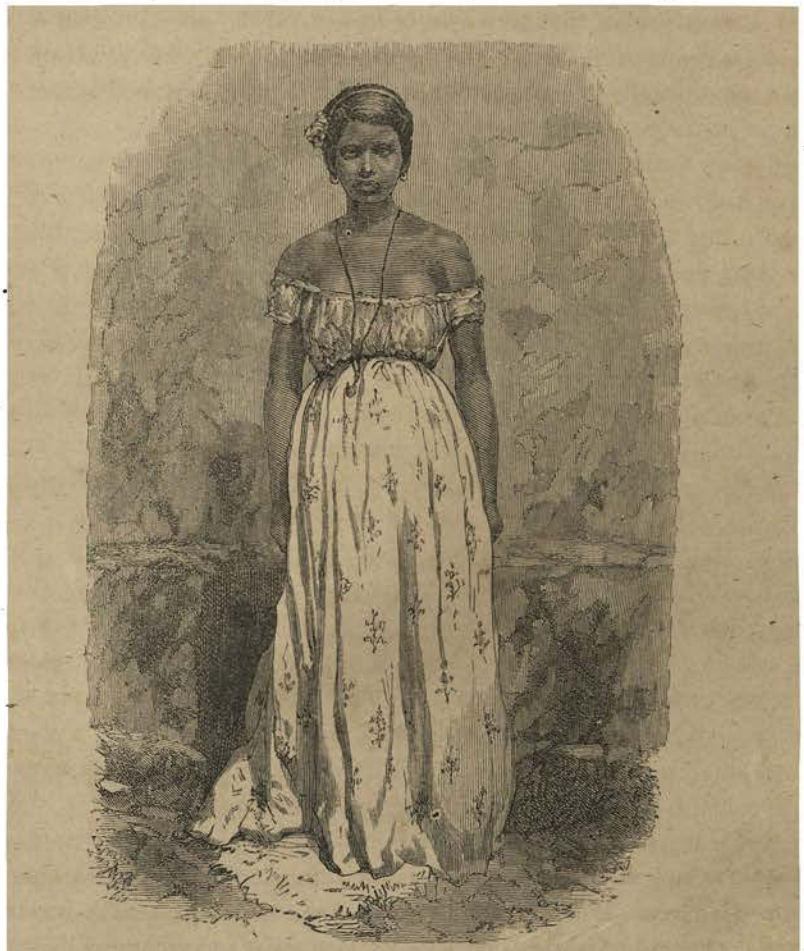
† A judge corresponding somewhat to the stipendiary magistrate in England.

the miseries of the captives aggravated beyond all conception. But the ordinary prisons were not the worst. Under the rule of a viceroy named Abascal, something more horrible still was devised. "These were subterranean dungeons, constructed in such a manner that a man could not place himself in any natural position whatever. Many persons, victims of despotism, were confined in these holes for years; and when at length let out, it was only to bewail their own existence, being rendered useless and helpless for the rest of their lives, crippled and liable to acute pains and diseases of an incurable nature." No wonder that the people of Lima styled these dens of torture *infernillos* (little hells); yet they were allowed to exist for more than a year after Spanish authority fell—a fact which speaks volumes for the state of demoralisation which had overtaken the people.

No foreign ships could trade with the colonies, and vessels in distress were even seized as prizes, the crews thrown into prison, and the ship and cargo confiscated as if it had been a capture from an armed enemy. Need it be said that in the hands of daring men of all nations, but chiefly English, and afterwards Americans, a lively contraband trade was carried on, even under the eye of corrupt officials, who winked at the colours of the ship as their palms felt the touch of that magic something which threw a daze between their eyes and the laws of the Council of the Indies? Everywhere there was bribery, everywhere oppression, everywhere injustice and unwisdom indescribable. Under such a system need it be related that a priesthood of the most iniquitous type flourished? Religion was in their hands only a system of debasement, moral and physical, and the priests were only too admirable tools in the hands of the civil functionaries. The Inquisition was in full working order, and many a seaman, in those helpless days of England, after being imprisoned, and probably tortured as a punishment for having been wrecked on the sacred shores of America—or navigating her waters—was put on the fiery rack, or bound with the red-hot chain of the Chief Inquisitor in Lima.

Such a system could only last for a time; the cup of misery by-and-by became full, and overflowed in one general revolution from Mexico to Chili. Long and bloody was the struggle, but freedom came at last, and at the present day, with the exception of Cuba and Porto Rica —even now falling from her nerveless hands—the once-powerful Hispano-American empire is broken up into half a score of so-called republics, represented, in the case of Chili, Peru, and Mexico, by exactly what constituted the former vice-royalties of Spain—living by the sufferance of their neighbours, and with scarcely an exception the continual scene of anarchy, revolution, civil war, or petty quarrels with their petty republican neighbours. The revolution, no doubt, did something for Spanish America. It swept away some of the more crying abuses, but still it kept up much of what was most objectionable both in the spirit and letter of the old Spanish institutions. The result disappointed many *doctrinaires;* it disappointed nobody who knew the state to which the "laws of the Indies" had brought the population of the Spanish colonies in America. The people had been too long debased to rise at once to the level of free men and free institutions—which even at the best were foreign to the feelings of the race. Public spirit is unknown, justice is venal, politicians frothy, unstable, and corrupt. Slavery was, no doubt, abolished, but the bull-fights, which degraded and demoralised the people, and probably for this very reason were encouraged by the viceroys, though stopped by some States, in many Spanish-American towns can still be seen in all their worst features, even more grossly brutal than in Old Spain.

Private morality is as low as public—education is at zero, while public improvements and the introduction of foreign capital are prevented, or at least much impeded, by the endless revolutions. Don Jose Marie del Muchos Dolores finds his promotion in the army too slow for his soaring ambition. There has been absolutely a government in power for a year; the thing is preposterous, a revolution is needed; the land is groaning under a despotism. Don Jose knows his country. In any Spanish colony there are always a sufficiency of men



NEGRO HALF-CASTE GIRL.

much in fear—as they are much need—of axe and rope, and ready to join anything which sets order at defiance, or in which there is a chance of plunder. He issues a *pronunciamento*, a frothy proclamation full of fine phrases about the freedom of man, enslaved peoples, iron heels of tyrants, &c., and the shirtless flock to his standard; the army (a cut-throat crew to which Falstaff's mob was the impersonation of discipline, virtue, and *clothing**) fraternises with "the

* In most of the Central American States, cotton trousers, a shirt of the same material (very dirty), a straw hat, and a flint-lock musket form the very common accoutrements of a soldier—a uniform of which the "blue tie and pair of spurs,"—in proverbial language said to be the full dress of certain Hispano-American regiments—is a modification.

people," a weak government is overthrown, and another weak one takes its place. The land is free once more, *viva libertad!* His Excellency the new President, having a lively sense of the value of coins, and sufficiently sensible of the propensities of the mongrel crew who are his ministers and aides, as a precaution, confiscates the treasury—if unluckily his predecessor before going out of office has not done so—for his own behoof (and that of liberty), puts on a few new taxes, issues another fresh proclamation or two, and winds up by confiscating the property of all who opposed him (under the belief that he would be unsuccessful); shooting half-a-dozen prominent men of the last government, including the ex-president if he can lay hands on him, though the probability is that this wily official has taken care to early retreat across the frontier with his

YOUNG MESTIZA WOMAN.

plunder, and there he will remain until *he* in *his* turn can issue a *pronunciamento*, and play the old, old game over again. If Don Jose is unsuccessful, the chances are that nothing will be done to him; he will at worst retain his new title of "General," and will most likely be bought up by the Government as a dangerous man useful to be out of harm's way. In this way a premium is offered to revolution. The only obstacle to the trade of government in Spanish America is that the new president has a nasty habit of shooting the old one. This, it must be confessed, is a drawback; otherwise I know of no region where a gentleman cunning of speech, liberally imaginative in promises, skilful with the knife, and with just about the statesman-like capacity of a member of the common council of an English provincial town, has a finer career before him. "It's a lively country," a shrewd "Yankee" once remarked to me of a Spanish American republic which may be nameless, as the remark applies equally well to all of them; "it's a lively country, but if you trust to their promises you will most certainly come out at the small end of the horn!" He was right. Chili is, perhaps, the best of them; but bad is the best. It

and Peru, not satisfied with leaving well alone, must be ambitious enough to go to war with Spain, as if to mark their superiority over their sister republics, which can only afford to knife and lasso under the name of "war" the citizens of a neighbouring republic. Under these governments black, white, and red* all are equally free and equal, but these races hate each other, and are the antipodes of each other in nearly every respect.

In some of the Central American States revolutions go with blood. At one time it is the negroes, another time the Indians, a third the Spaniards along with the priests who aim at power. In a certain Central American town the writer was one evening roused out of bed by the firing of musketry. Next morning, on inquiring the cause of the unusual disturbance, he was informed that there had been an unsuccessful attempt at revolution on the part of the negroes. We found that they had divided the offices as well as the fair ladies of the city amongst them. Among other offices was that of Minister of War, which, had the revolution been successful, was to have fallen to the black cook at the hotel! Beyond a few scratches, and a perpetual "chaff" whenever he made his appearance, I could never learn that anything was ever done to his sable excellency.

In addition, there is a vast amount of mixed bloods; indeed, purity of blood is the exception, mongrelity the rule, the half-castes, or those in whom the blood is mixed in more complicated proportions,† generally combining as mixed breeds do all over the American continent, the bad qualities of all the races which contribute to form the man in his *tout-ensemble*.

Among this conglomeration of nationalities, during these long centuries of oppression, a race has arisen and a set of manners which, though with the air of the Prado of Madrid about

* The late President Juarez of Mexico was a pure or almost pure Indian, though a man of good education and immense knowledge of the art of government *à la Americaine*.

† Nothing could perhaps better illustrate the mongrel character of the Spanish-American population than by saying that twenty-three crosses can be determined, and have received names. They are as follows:—

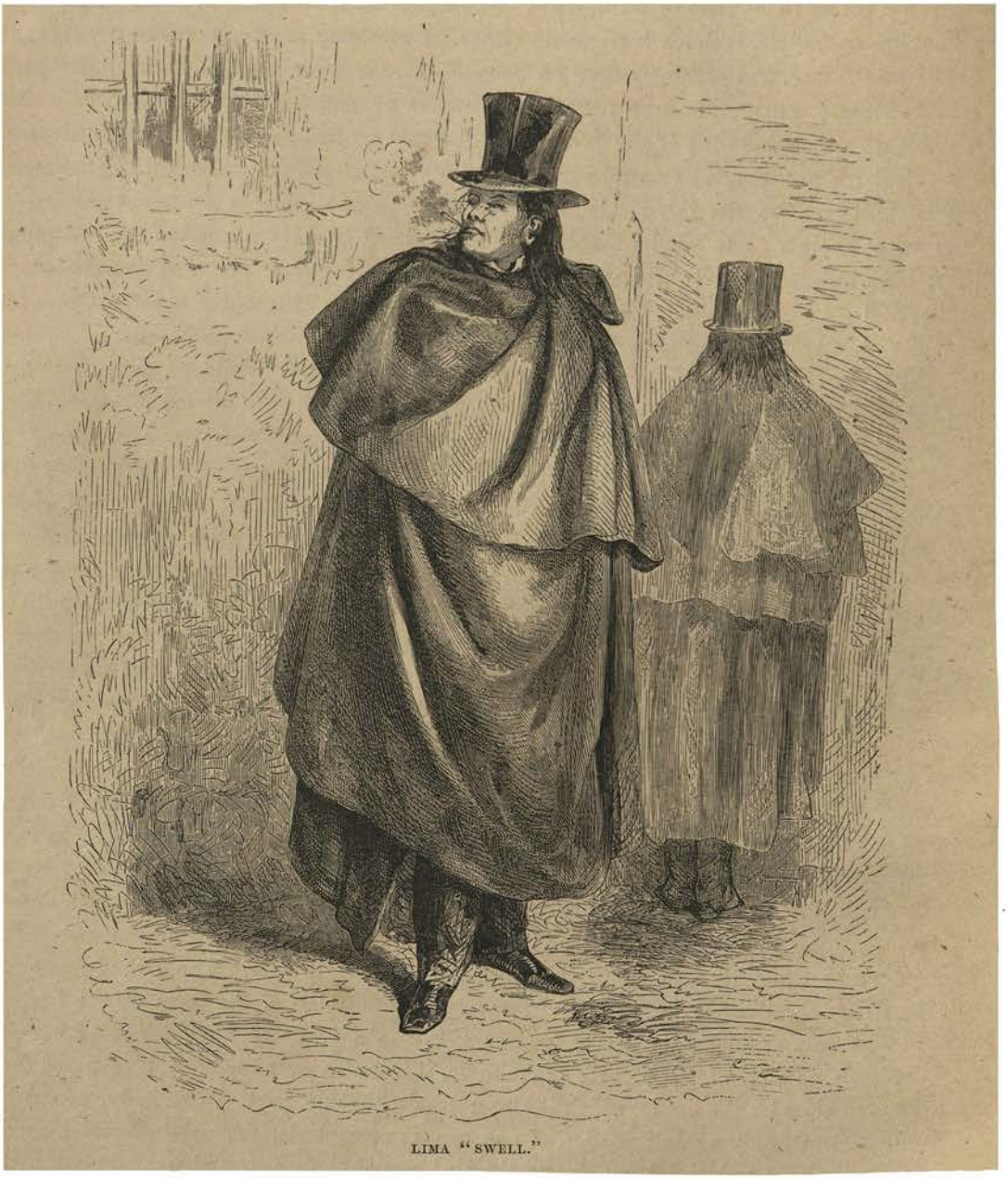
PARENTS.					CHILDREN.
White	father	and	negro	mother	mulatto.
,,	,,	,,	Indian	,,	mestiza.
Indian	,,	,,	negro	,,	chino.
White	,,	,,	mulatto	,,	cuarteron.
,,	,,	,,	mestiza	,,	creole (pale-brownish complexion).
,,	,,	,,	chino	,,	chino-blanco.
,,	,,	,,	cuarterona	,,	quintero.
,,	,,	,,	*quintera*	,,	*white*.
Negro	,,	,,	Indian	,,	zambo.
,,	,,	,,	mulatto	,,	zambo-negro.
,,	,,	,,	mestiza	,,	mulatto-oscuro.
,,	,,	,,	chino	,,	zambo-chino.
,,	,,	,,	zamba	,,	zambo-negro (perfectly black).

PARENTS.					CHILDREN.
Negro	father	and	quintera	mother	mulatto (rather dark).
Indian	,,	,,	mulatto	,,	chino-oscuro.
,,	,,	,,	mestiza	,,	mestizo-claro (frequently very beautiful).
,,	,,	,,	chino	,,	chino-cola.
,,	,,	,,	zamba	,,	zambo-claro.
,,	,,	,,	chino-cola	,,	Indian (with frizzly hair).
,,	,,	,,	quintera	,,	mestizo (rather brown).
Mulatto	,,	,,	zamba	,,	zambo (a miserable race).
,,	,,	,,	mestiza	,,	chino (rather clear complexion).
,,	,,	,,	chino	,,	chino (rather dark).

In America the terms mulatto, quadroon, and octoroon are commonly used to express the possession of a half, a fourth, or an eighth of black blood, and the nomenclature goes no further, but experienced observers can detect much more minute quantities. A person with one half of Indian blood is usually styled a half-caste, or more commonly a half-breed. The term is used, however, very vaguely to denote the presence of a greater or less amount of white blood.

them, are yet something peculiar—something essentially Spanish-American. A few salient features strike the stranger. One is the listlessness and indolence of the people. With them it is always *manana* (to-morrow). To-morrow is always better than to-day; it is better to walk than to run; better to sit than to walk, and to lie on your back swinging in a grass hammock, lazily smoking cigarettes, is much better than either. Everybody must take his or her siesta in the middle of the day, and nothing annoys a Spanish-American so much as to be disturbed in this midday sleep. Villages, or even towns like Panama or Bogota, seem asleep, as in reality the inhabitants are at this time of the day. A shopkeeper will hiss a *caramba* through his teeth if he is asked for anything at this unseasonable hour; and if the order is small the likelihood is that he will turn on the other side and leave to his own devices a contemptible *gringo* who can be so foolish as to want anything at the hour of siesta. A passion for gambling, cock-fighting, bull-fighting (when they can raise enough to buy a bull and the State will permit it), and a general readiness to put a knife under the rib of another *caballero* who has offended his dignity, are the chief characteristics of a Hispano-American gentleman of modern times. What is his ambition beyond the particulars aforesaid it would be difficult to say. Perhaps it consists in a general desire to appear as white as possible. The possession of a little of the gentleman in red or in black is the *bête noir* of the Hispano-American's existence. A photographer who has lately established himself in Panama with a patent which gives a very pale photograph is, I am told, doing a great business among a population not blessed with a great deal of *sangre azul*. Lima society is probably the most peculiar of all in Hispano-America, as Lima was, probably, originally the centre of the greatest pomp and magnificence during the Spanish rule, of any part of "the Indies." "Instead of meeting at balls, concerts, *tertulias* (or parties), as in Chili, the women associate very little with one another. There are few dances, very little music, and except at the bull-fights and the play, and sometimes in the country, the ladies seldom assemble together. But they are all extremely regular in their attendance upon mass; indeed the women in these countries form the congregation almost exclusively. At the houses where we called in the morning, we usually found the ladies dressed very gaily to receive visitors—that is, male visitors, for we seldom met any but the ladies of the house on these occasions. In the evening, the same thing generally takes place; and our chance of meeting the gentlemen of the house, had we wished it, was always least at their own home. In the cool part of the day, for about an hour and a half before sunset, the ladies walk abroad, dressed in a manner, so far as I know, unique, and certainly highly characteristic of the spot. This dress consists of two parts, one called the *saya*, the other the *manta*. The first is a petticoat made to fit so tightly that, being at the same time quite elastic, the form of the limbs is rendered distinctly visible. The *manta* (or cloak) is also a petticoat, but instead of hanging about the heels, as all honest petticoats ought to do, it is drawn over the head, breast, and face; and is kept so close by the hands, which it also conceals, that no part of the body, except one eye, and sometimes only a small portion of one eye, is perceptible. A rich-coloured handkerchief or a silk band and tassel are frequently tied round the waist, and hang nearly to the ground in front. A rosary, also, made of beads of ebony, with a small gold cross, is often fastened to the girdle, a little on one side, though in general it is also suspended from the neck. The effect of the whole is exceedingly striking; but whether its gracefulness—for with the fine figure of the Lima women and their beautiful style of walking this dress is eminently graceful

—be sufficient to compensate for its indelicacy to a European eye, will depend much upon the stranger's tastes and his habits of judging of what he sees in foreign countries. To us, who took all things as we found them, the *saya* and the *manta* afforded much amusement, and



LIMA "SWELL."

sometimes not a little vexation. It happened occasionally that we were spoken to in the street by ladies, who appeared to know us well, but whom we could not discover, till some apparently trivial remark in company long afterwards betrayed the *Tapadas*, as they called themselves. Ladies of the first rank indulge in this amusement, and will wear the meanest *saya* or stoop to

any contrivance to effect a thorough disguise. I myself knew two young ladies who completely deceived their brother and me, though we were aware of their fondness for such pranks, and I had even some suspicions of them at the very moment. Their superior dexterity, however, was

LIMAN BELLE.

more than a match for his discernment or my suspicions, and so completely did they deceive our eyes and mislead our thoughts, that we could scarcely believe our senses, when they at length chose to discover themselves."

It is now about fifty years since Basil Hall wrote this description, and with the exception

of the fact that the fair Limenâs are now rather more fond of French millinery than in his day, yet the description will still hold good of female society in the city which has been styled "the heaven of women, the purgatory of men, and the hell of jackasses." The *saya* and *manta* still as before hold sway to the annoyance of husbands, who sometimes bargain before marriage that they are to be laid aside. The promise, however, if given, is often broken, and the morality of "the City of Kings," at no time very high, is not thereby a gainer in any respect. The *manta* and *saya* no man dare profane by his touch. He may follow if he likes the muffled-up figure, but woe to the rash wight who dares to pull aside the *manta* of a fair *intriguante*, even though she should be his own wife. The gallant crowd would assuredly resent the affront on the fair Limenâs, and he would be the laughing-stock of all his acquaintances. If the Lima lady is remarkable, the Lima male "swell" is a wondrous creature to behold. We could never think of describing him; our artist will sketch him (p. 8) in all his grandeur of cloak, long hair, and general *tout-ensemble* —a widely-different being from his forefather, the swarthy mail-clad *conquistador* of Pizarro, A.D. 1534.* Yet the Spanish-American has many good qualities. He is polite as any gentleman of Castile, and hospitable far beyond his inhospitable ancestors of Old Spain. Passing by an open door in a Spanish-American village, especially in Central America, you have only to peep in at the snug family party swinging in hammocks. You bow and say *bonos dios*, or *muchos*, as the case may be, and without a thought of your having infringed any rule of etiquette, you can walk in, exchange cigarettes, and soon be on terms the intimacy of which would require at least a year, and in some places a good many years to cultivate to the same extent in Europe. The olive black-eyed señorittas at first modestly look down, but soon they lose their reserve and laugh merrily at the broken Spanish of *señores los estrangeros Ingleses*. Most likely they will present you with a flower in parting—a gift valueless in itself, but as a courteous expression of kindly good-will exceedingly appropriate. The Spaniards are of all the races of Europe the most ceremonious—absurdly ceremonious, yet Spanish-America is one of the pleasantest countries for a pleasant mannered Englishman to pass a *short* time in; when he is longer there the sleepiness of the country is apt to affect him as the novelty wears off. In that country a man's house is scarcely his own. A family may be at dinner, when a loud-talking, impudent fellow will enter, nod all round, and seating himself unceremoniously at a vacant corner of the table, will pull out a handful of *charqué* (or jerked beef) and a great lump of cheese. The beef he will send out to be pounded between two stones in the road, and while the beef is undergoing this primitive cookery, he will hand round the cheese with the air of a man at his own table. He is only exercising the privileges of all travellers, to associate with and assist each other on the road without regard to distinction or rank. If you hinted that he was not a *caballero* of the purest Castilian water, the likelihood is that with the most "stately Spanish air" he would introduce to you, *viâ* your intercostal muscles, that glittering knife of his which he carries in his prunella leather leggings. It is a pleasant country, but it has its drawbacks. Like Hudibras, we must say in reference to this matter of edged lethal weapons—

> "Ah me! what troubles do environ
> The man that meddles with cold iron."

Yet such a life suits the people infinitely better than the more active existence of the

* *Illustrated Travels*, part xxviii.

English-speaking race. It had its charms even in Anglo-Saxon eyes, as the writer ought to be the last man to deny. In California, for instance—California of days gone by, before a Philistinish race overspread it, eating up every green thing, biped or otherwise—the people led a simple life, but a quiet, peaceful, and pleasant one. There was a good deal of sleepy ease and barbaric plenty; not a little guitar twanging, and a vast amount of fiddling and dancing. There was the grizzly bear to be hunted by the bold *caballero;* the buried fowl to be plucked out of the sand on the many feast days, in honour of a favoured señorita; and the royal elk to be hamstrung by the *luna* in the joyous chase. Then there was the yearly *rodeos,* when the swift *vaqueros* (or cattle-herd) gathered in the stock—which the *rancheros* enumerated by thousands—to be separated from that of his neighbours, when

> "Yearly down the hillside sweeping, came the stately cavalcade
> Bringing revel to *vaquero,* joy and comfort to each maid;
> Bringing days of formal visit, social feast and rustic sport,
> Of bull-baiting on the plaza, of love-making in the court."

When the Spanish *ranchero* remembers the days of old when he was somebody, he sighs and curses the *gringos,* and would go to war with them if he thought there was the remotest chance of winning.

I might have spoken of Mexico, and the people of the *tierra caliente,* in this brief sketch of Hispano-America, but I should have been simply going over the same ground again. *Arcades omnes,* I fear, must again be the verdict. Here we find the same pleasant people, probably a trifle more hopelessly miscegenated than in South America, and with a rather larger *per-centage* of irreclaimable scoundrels, whose countenances, as they walked in the chain-gangs in Acapulco, were ever to me a physiognomical study. Official corruption, and want of all public spirit, is even more apparent. A man who had the honour of knowing General Santa Anna, Liberator, Dictator (and more) of Mexico, may perhaps speak with knowledge on such a subject. A Mexican colonel is in the habit of drawing stores for a battalion—no matter how small may be his ragamuffin following; it is the custom of the country—has been, is, and will be to the end of Mexico, which is not far off. Her custom-house officers are notoriously open to bribes, and the duties are so enormously high that no merchant paying them can thrive. The result is that they compromise, by *not* paying them, but make arrangements with the officials of the republic, or whatever government happens to be in power for the time being. They are all the same. An officer will sell the stores in his charge, and regard the proceeds as perquisites of office. A mining superintendent was accosted in the street by an officer with whom he was intimately acquainted, and upbraided with ingratitude and unfriendliness. The man was astonished, and begged to know wherein it lay. "Why, in not buying your powder from me. I have plenty in the arsenal, when a friend wants to buy; I would have sold it to you at half price." And the soldier walked off, leaving the mining superintendent under the belief that in Mexico there were more things than had been dreamt of even in his philosophy. A governor of a place on the coast actually offered to sell to the master of a merchant ship the brass guns of the fortress which he commanded! But why multiply examples? We have said enough to show that the result of blood mixture in Spanish America is not more favourable than an ethnologist would suppose it would be.

We have concluded what we can find space for regarding the aborigines of America, and that race which first displaced them from their fair heritage. Much more could have been said in regard to them, but to obtain sufficient space for the races yet to be described we must be brief, even though we have spent on them more than we can in proportion devote to the other divisions of the human family. The American race is, however, peculiar and interesting in many respects. On its borders are crowding great civilised nations, and even yet many of the tribes retain their pristine freedom. Nearly every foot breadth of their land is fit for the white man's occupation in one way or another, and it is only a question of time when the aborigines of this great continent shall become extinct. To the writer of these pages they have an interest so great that he may be excused if he has dwelt at some length upon them, for among them some of the brightest and earliest years of his life were spent, and with them is associated many things of fair and good report—days of freedom and independence—mingled with anxieties and dangers, which only brought out the joys in bolder relief. He lived and travelled amongst them in friendship and peace, when others were less fortunate; and though his connection with them was not always one of quietude, yet he hopes that *Yakapis* is still remembered in many a Western wigwam.

CHAPTER II.

The Oceanic Group—Polynesians.

Sailing westward from the great American Continent, with its numerous nationalities, we come to a group of islands situated in mid-ocean; and with little interval these islands continue —singly, in twos and threes, or in groups—until we approach the Asiatic shore, and even away to the Antarctic regions, or over to the opposite coast of Africa. Widely separated as are these islands from one another, their inhabitants have yet much in common, and accordingly they may be styled, *par emphasis*, the "Oceanic group of people." Their language is agglutinate rather than monosyllabic, and they are—nine hundred and ninety out of a thousand—islanders. Their distribution is most remarkable. Take, for instance, the peninsular of Malacca. Geographically it is a continuation of Siam; but ethnologically it is very different—viz., Malayan, or in other words, the people belong to the Oceanic group. Indeed, with the exception of a small patch of country on the coast of Cambodia, this is the only continental portion of the "Oceanians" which belongs to Asia. When we cross over to Madagascar, we find that the people of that island (p. 13)—though so near to the Mozambique shores of Africa—are not allied to the negroes, but to the Malays; while Easter Island, in its isolation, has at one time been the home of a race anterior to that which now inhabits it. Monuments of stone, of the greatest magnitude, attest this. New Zealand, again, is not inhabited by Tasmanians or Australians, but by a vastly superior race, closely allied in language, customs, and appearance to those of the Sandwich Islands, Tahiti, and neighbouring groups.

These Oceanic people seem to have been great navigators, as they are at the present day, moving about from island to island, occasionally blown by the winds or by storms to the distant groups which they inhabit, there either to mingle with the original aborigines or dispossess them, or, when the islands were uninhabited, to colonise them in due course, until in

SPIES OF THE QUEEN OF MADAGASCAR.

time their appearance and habits get somewhat altered from those of the mother country whence they came.

When we look at the great group of people which we have included under the Oceanic group, we find, in complexion, they are either black or brown. The black division has frizzly hair, and appears to have been the first to spread from the mainland, or elsewhere, over these islands; and the brown, or higher race, seem to have come afterwards, as conquerors: for,

wherever we find the black and the brown races of Oceanica together, we are sure to find the former occupying the interior, where they seem to have been driven by the more powerful or warlike brown people. This is the case, for example, in Borneo. On the Kingsmill Island we find an admixture of the black or Papuan blood; yet the points of resemblance in customs among the different people are so striking that one can scarcely doubt but that originally the Oceanians were of one stock. For instance, as Mr. Ellis points out, men and women among the Battas, of Sumatra, eat separately, as do the Polynesians proper (Tahitians, &c.) Cannibalism prevails in both groups, and divination on the entrails of animals (unknown among the Americans) prevails all over the isles of the Pacific. In many widely-separated islands the chief portion of the marriage ceremony consists in the bridegroom throwing a piece of cloth over the bride, or the friends throwing it over both. The bodies of the dead are kept by the inhabitants of the Caroline Islands in a similar manner to the same rite among the Tahitians; and in the Ladrones, as in the South Sea Islands, they feast around the tomb, offer food, &c. The legends of the Ladrones and the Tahitians also agree in many particulars. At one time, in the Ladrones, a licentious society existed very similar to that of the Areoï society, which we shall have occasion to speak about as prevalent in the South Sea Islands. The Malays, like the Marquesans, are in the habit of ornamenting the tops of walking-sticks with locks cut off from the heads of dead enemies.

"Between the canoes and the language of these islands and the southern groups there is a more close resemblance. Their language has a remarkable affinity with that of Eastern Polynesia. There are also many points of resemblance in language, manners, and customs between the South Sea Islanders and the inhabitants of Madagascar in the West; the inhabitants of the Aleutian and Kurile Isles in the North, which stretch across the mouth of Behring Straits, and form the chain which connects the Old and New Worlds; and also between the Polynesians and the inhabitants of Mexico, and some part of South America. The general cast of feature and frequent shade of complexion, the practice of tattooing, which prevails among the Aleutians and some parts of America, the process of embalming the dead bodies of their chiefs and preserving them uninterred, the form and structure of their many pyramidal stone temples and places of sepulture, some of the games among the Araucanians, the word for God being *tew* or *tev*, the exposure of their children, their mode of dressing the hair, ornamenting it with feathers, the numerous words in their language resembling those of Tahiti, &c., their dress, especially the *poncho*, and even the legend of the origin of the Incas, bear no rude resemblance to those of *Tii* (in the South Sea Islands) who was also descended from the sun. It is just possible that some of the South Sea Islanders may have originally come from the American continent; or, more probably still, that some of the South Americans are sprung from the crews of Polynesian canoes, cast adrift on the opposite coast, a voyage in length for which we have many parallel instances in the stories of canoes picked up with their living freight far from their homes. Still the origin of both races is involved in much mystery, which we shall not waste space in speculating over. There is, however, strong evidence to show that the Sandwich Islanders originally came from the Georgian Islanders, and that probably the tribes of most of the Pacific Islands are of Malay origin. The natives of the eastern part of Australia and the intertropical islands within twenty degrees east, including New Caledonia, the New Hebrides and the Fijis, appear to be one nation, and in all probability came originally from the Asiatic

islands to the northward, as the skin is black, and their hair woolly or crisped, like the inhabitants of the mountainous parts of several of the Asiatic islands. But the inhabitants of all the islands of the east of the Fijis, including the Friendly Islands and New Zealand, though they have many characteristics in common with these, have a number essentially different. The natives of Chatham Island and New Zealand in the South, the Sandwich Islands in the North, the Friendly Islands in the West, and all the intermediate islands as far as Easter Island in the East, are one people. Their mythology, traditions, manners and customs, language and physical appearance, in their main features, are, so far as we have had an opportunity of becoming acquainted with them, identically the same, yet differing in many respects from those of the islands to the westward of Tingatabu. The dress of the Fijians, &c., is not the same as that of the natives of New Zealand, Tahiti, and the other islands of the Pacific, and they also differ in their mode of war, instruments, gymnastic games, rafts, or canoes, treatment of their children, dressing their hair, feather head-dresses of the chiefs, girdles, and particularly the form of the latter, which in shape and use exactly resemble the *poncho* of the Peruvians. Their circumstances seem to favour the conjecture that the inhabitants of the island west of Tongatabu have an Asiatic origin only; but that the natives of the eastern islands may be a mixed race, who have emigrated from the American continent, and from the Asiatic Islands; that the proximity of the Friendly and Fiji Islands may have given both a variety of words and usages in common, while the people to which the former belong may have remained in many respects distinct. The nation inhabiting the eastern parts of the Pacific has spread itself over an immense tract of ocean, extending upwards of seventy degrees north and south from New Zealand and Chatham Islands to the Sandwich group, and between sixty and seventy degrees east and west from Tongatabu to Easter Island. The last is not further from the islands adjacent to the continent than some of those groups are from any other inhabited island. The Sandwich Islands are above twenty degrees from the Marquesas, and thirty-six from Tahiti, yet inhabited by the same race."*

We may therefore, for ethnological purposes, divide the great Oceanic group into the following families or divisions, the characteristics of which we will describe in greater or lesser detail in the chapters which follow. There are (1) the Polynesians, comprising the Tahitians (or natives of the Society Islands), the Friendly Islanders (or Tongans), the natives of Caroline and Mariane Islands, the Pelew Islands, the Marquesan Islands, the inhabitants of the Hervey and Kingsmill Islands, Savage Island, Samoa (or Navigator's Island), Easter Island, and the Maoris (or aborigines of New Zealand).

(2) The Papuans, a group made up of the aborigines of New Caledonia, New Guinea, and the islands to the east of it (Louisade Archipelago), New Hebrides, New Ireland, and neighbouring isles, and the Tasmanians (or natives of Tasmania, or Van Diemen's Island), who were, perhaps, the most widely removed in habits, &c., of all the component divisions of the Papuans, from their allies.

(3) The Malays, or natives of Borneo, Celebes, Formosa, Madagascar, Malacca, Sumatra, Java, Philippines, and islands leading to the Philippines, Java, and chain ending in Timor and Rotti, and islands between Timor and New Guinea.

* Ellis, "Polynesian Researches," vol. iv., p. 312.

(4) The Australians, one of the most remarkable, but at the same time most degraded of the Oceanians now existing. The Tasmanians, in this respect, disputed the palm with them, but that people are now extinct, and the Australians are left alone at the bottom of the Oceanic scale of human degradation. Under this head have also been included the Andaman and Nicobar Islanders.

Polynesians.

Most of the islands inhabited by the Polynesians are small, and, with the exception of New Zealand, scattered in mid ocean, dotting singly or in groups the bosom of the Pacific. They are the familiar "South Sea Islands" of our boyish dreams. Most of them are reared up from the bottom of the ocean by the minute coral animals, and though on some of them there are volcanoes, which pour out huge masses of lava (such as that of Moana Loa on Hawaii, the chief of the Sandwich group), on the vast number of them there is no stone of any description, except that made from the lime gathered from the sea by the labour of the coral polyps. Indeed, on some of them so scarce were stones, that before the introduction of iron, the stones found fixed in the roots of floating trees, which had been wafted to the islands from distant shores, were part of the revenue of the king, and sold at high prices, as materials for knives, spear-points, &c. The climate is warmer than that of Europe, but the cool sea breezes ever wafting around them prevent the air being disagreeably hot, and in some—the Sandwich Islands for instance—the atmospheric conditions are about as near perfection as possible. As we sail along the shore we behold either low islands—just raised above the surface of the water; green patches of verdure, surrounded by a fringe of cocoa-nuts, or in the larger ones every diversity of broken mountains and rocky precipices, clothed in a delightful verdure, from "the moss of the jutting promontories on the shore, to the deep and rich foliage of the bread-fruit tree; the Oriental luxuriance of the tropical vegetation, or the wavy plume of the lofty and graceful cocoa-nut grove. The scene is enlivened by the waterfall on the mountain's side; the cataract that chafes along its rocky bed in the recesses of the ravine, or the stream that slowly winds its way through the fertile and cultivated valleys, and the whole is surrounded by the white-crested waters of the Pacific, rolling their waves of foam in splendid majesty on the coral reefs, or dashing in spray against its broken strands." Everything is beautiful here—"all save the spirit of man is divine"—and it is with this which, in the majority of cases, is rather the antipodes of divine, that we have to do.

The Polynesians are, at the present day, a people by no means numerous in proportion to the immense area over which they spread, and, like some savage nations, bear every appearance of being a decaying people, soon to be numbered with the past. The monuments on Easter Island point to a race more powerful than those at present inhabiting any of the Pacific islands, or even to a people antecedent to the present, and everywhere the signs of decadence are apparent. Indeed, what with infanticide, the horrible prevalence of war, and human sacrifice, it is probable that, in some of the islands at least, the race would have become extinct in a few years if the Europeans had not arrived amongst them. But though civilisation has to a great extent stopped this, we must remember that in its train have come diseases and vices unknown before, and a long catalogue of disasters, which are undermining the race so rapidly that before long—as in the Sandwich Islands—the native element will be in a minority to the European.

In appearance the Polynesians, as a whole, are rather pleasing, and in most cases superior to the Indians of America. They are rather above the middle stature, and their limbs are finely formed and muscular. The inhabitants of each group of islands, though agreeing in

MAORI CHIEF "HEKI" AND WIFE, FROM THE BAY OF ISLAND, NEW ZEALAND.

general with the Polynesian characteristics, have yet minor peculiarities special to themselves. For instance, the "Kanakas" (or Sandwich Islanders) are more muscular in limb than the Tahitians, who, in their turn, are more fleshy than the light and agile Marquesans. In size and power the Tahitians are inferior to the Maoris of New Zealand, resembling in this respect the Friendly Islanders, but possessing neither the gravity of the latter nor the brightness

and vivacity of the Marquesans. They are generally active in their movements, but many of them are inclined to corpulency as years advance, which naturally does not add to their agility. They are stately and graceful in gait, and perfectly frank and unembarrassed in their address —a characteristic which they scarcely share, the reader will remember, with the Americans. The mountaineers, or inhabitants of the interior of the islands, from their constant habit of using their naked feet in climbing precipices and trees, are apt to turn in their toes in walking, so that their movements are scarcely so graceful as those of the coast natives; yet all will acknowledge that in models of perfection of the human figure (presenting all that is beautiful in symmetry and graceful in action) the sweet South Sea Islands abound to a degree found to the same extent in probably no other part of the world. Some of the men will attain a stature of six feet four inches; six feet is by no means uncommon, though the chiefs are generally the tallest men. Their hair is straight, long, and black—not wiry and lank like that of the Indians, nor, except in a very few instances, woolly like that of the Australians or Papuans generally. It is often soft and curly, especially in the women. The women are often very beautiful; but, as a rule, like the females of many other savage nations, they do not equal the men in good looks.

The Tongan women have, probably, less physical beauty than their sisters in other parts of Polynesia. The women of these islands (the Friendly Islands) powder their hair with fine lime, made by calcining coral, which has the effect of giving it that reddish-purple hue which the *haut ton* of Tongo consider the perfection of fashion. Among all the Polynesians the hair is an object of assiduous attention, and the modes of dressing it vary in almost every island. The complexion of the Polynesians varies, though in general it is olive or reddish-brown; but a darker shade of complexion is considered by them as a sign of strength and vigour, and accordingly coveted. To accomplish this they are, therefore, fond of exposing their persons to the action of the sun. A fair complexion is looked upon as presaging the exactly opposite. When they searched the battle-field for the bones of the slain, out of which to manufacture chisels, gimlets, or fish-hooks, they always took care to select dark-skinned men—supposing that their bones would be stronger than those of fair-skinned persons. *Taa ta ra e, te ereere ! evi maitai tona*—("the man how dark ! good his bones are") was in former times a common exclamation of the natives when looking at a very dark-skinned man. The most handsome European they look upon as inferior in beauty to themselves, and the utmost extent of praise they can extend to such a one would be—that he would be a fine man if he were only a South Sea Islander. At one time they looked upon the white skin of the European with pity, supposing it to be the effect of a disease with which they are sometimes afflicted—a kind of leprosy, which turns the skin white; and though this idea has now been dissipated after their more familiar acquaintance with Europeans and Americans, their old standard of beauty, which has a black skin for its pivot, is still the same. The New Zealanders (p. 17) are, perhaps, the fairest of all the family under consideration; some of the higher class women who have been less exposed to the action of the weather, being quite as fair as Spaniards. In New Zealand, however, there appear to be two varieties, the one darker than the other; probably the darker variety may be the remains of the aboriginal race of the island before the Maoris conquered it. The toes and fingers are in all of them wonderfully elastic; the two classes of digits being able to be used with almost equal facility. In mental capacity the Polynesians are far from con-

temptible. They have an elaborate mythology, which in itself is a sign of a certain vigour of imagination: some of the songs and legends, of which they have an infinite variety, are very beautiful. Their civil polity shows forms of government far removed from the rude or primitive systems prevalent among most of the Indians, or even among the Africans. Their religious rites, if horrible in their cruelty, are yet arranged in all their details with a precision and elaborateness that strike the inquirer with astonishment. No Indian or African can tell anything of his pedigree, and would, in most cases, grin with scorn at the idle question of who was his grandfather. But the Polynesian chiefs have kept traditionary narratives of their genealogy, mythical in some respects they may be, but still not more so than some in the British peerage, extending back from long periods. They are all fond of figures, and unlike some rude tribes which cannot count more than five, or at the outside more than twenty, the collective number of their toes and fingers, the Polynesian can enumerate to an extent as great, or greater than an uneducated European. The Sandwich Islanders, like the Mexicans, reckon by fives, but the Tahitians have a decimal method of calculation. The precision and regularity of their arithmetical calculations were the astonishment of the early missionaries who visited these people. They are full of inquisitiveness, and, therefore, soon acquire information on many points which the stolid Indian cares nothing whatever about, and accordingly remains ignorant of. All of them excel in wood-carving, their primitive tools being mere stones and sharks' teeth. Some of the New Zealand carving is especially remarkable for its careful and intricately beautiful execution, but all of that done by the Polynesians has a character of its own which enables the ethnologist to at once recognise it (p. 25). There is some proof to show that the original idea of it was obtained from the carvings of the ancient Mexican Aztecs. Strange to say, however, though their houses, their weapons, and even the most common of their domestic utensils are carved in the most laboured manner, the figures of their gods are the least artistic among any savage race, being among many of the Polynesian races little more than rudely-shaped blocks of wood.

Their hospitality is great to strangers as well as to friends. A Polynesian will divide everything among a lot of strangers who visit his hut, and leave himself foodless and chattelless. Yet, on the other hand, the stranger is not fed so long as he remains among them, but is given a quantity of food, which he can eat up all at once or husband as he thinks fit, for he will get no more, no matter how long he stays. After this he must provide for himself. I am inclined therefore to look upon the Polynesian's hospitality as consisting more in keeping up an old custom than from any innate generosity. It must also be remembered that for every such entertainment the host expects to be reimbursed in kind whenever he visits the abode of his guest. Their ancient laws also commanded them to bring forth the produce of their fields and gardens to entertain the chiefs and the licentious Areois society whenever they halted at their residences. A refusal to do so was a frequent cause of banishment or death, by the person neglecting this duty being selected at a future time as a sacrifice to the gods. To withhold food from the king or his servants was ranked in iniquity as next to resisting the royal authority, or even declaring war against the sovereign. In this manner the people got accustomed, almost a second nature, to provide supplies for any one who might come along. On the contrary, the inhabitants of many islands—more particularly the Tahitians—extended their hospitality to the friendless wanderers either landing by choice or by necessity on their shores, to such an extent they

literally and physically *ate them!* Indeed the Tongans are about the only islanders who are free from suspicion of dining upon the stranger who attempted to sojourn within their gates, or even upon their own countrymen who had been sufficiently long from home to have acquired a sort of brevet rank of foreigner.

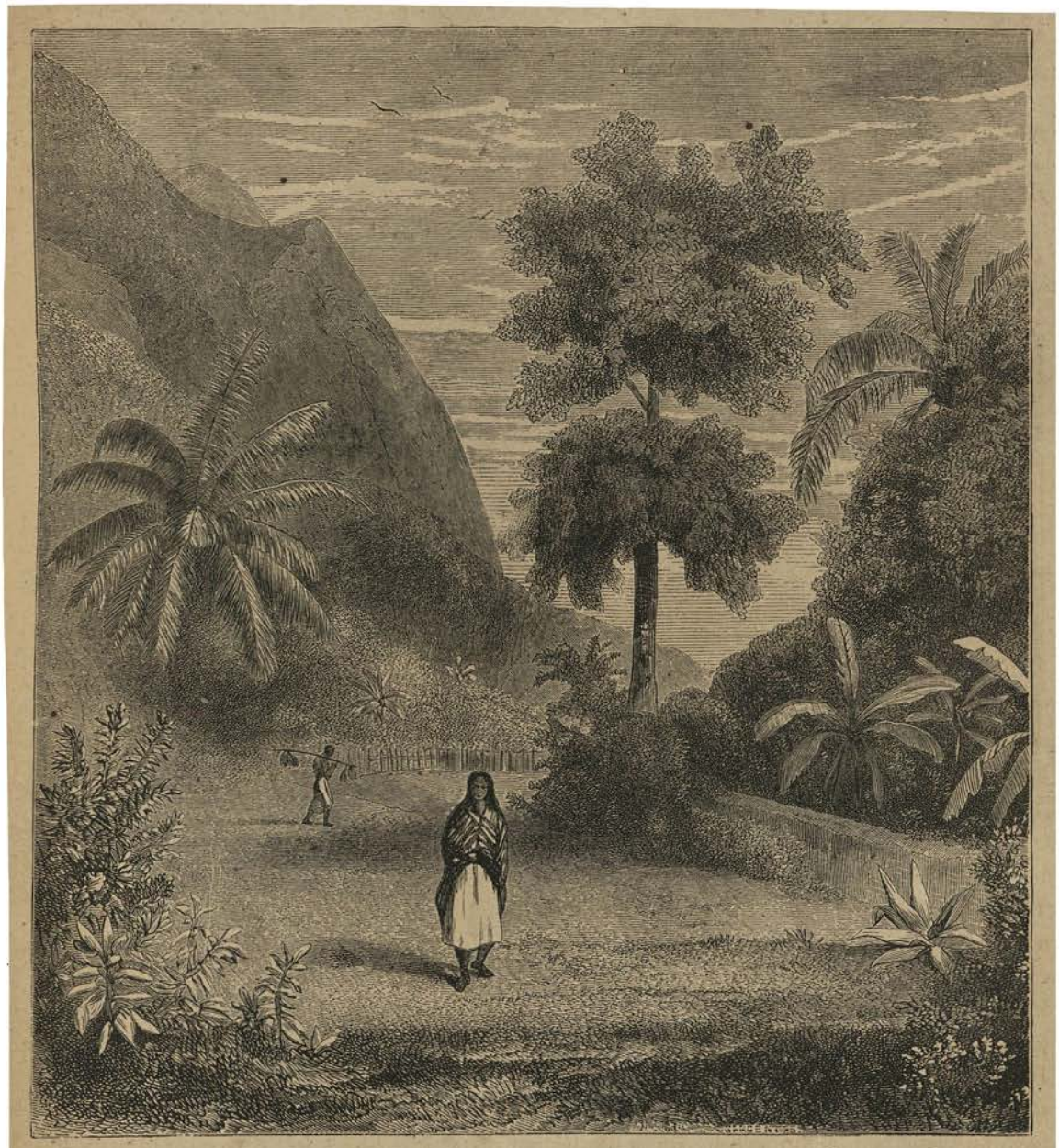
In disposition, for a people addicted to such questionable victuals as nearly all the Polynesians were at former times, and many of them, as well as the other Oceanic families, are still, they bear the reputation of being a cheerful, good-natured people in their hours of ease, though demons when the spirit of revenge or slaughter is upon them. They are full of humour, and fond of their little joke.

VIEW OF THE SHORES OF TAHITI.

Their raillery is not limited to individuals, but extends to whole neighbourhoods. The inhabitants of Tahaa, one of the Leeward Islands, were, especially among the Tahitians, a subject of great mirth, because one of these people supposed that the first European he ever saw with long boots on had *iron legs*. The inhabitants of Huaheine were generally known as the people who *baked the scissors*—a simple-minded aborigine of that island having taken this method to sharpen a pair of scissors which had come into his possession. The Huaheineans, in their turn, ridicule the Tahitians as the *feia uumimi ho nu* (the people that strangled the turtle), a party of Tahitians from the interior having once on a time attempted to kill a turtle by pinching its throat, or strangling it, when the neck was drawn into the shell, on which they were surprised to find they could make no impression with their fingers.

The morals of all this race hardly allow, however, of an adjective sufficiently expressive of the utter state of degradation into which they have fallen, if indeed they were ever anything else. The seventh commandment, in all its phases, connections, and relations, is in letter and precept an unknown order. Among themselves their conversation is licentious in the extreme,

and filthy to an extent which cannot be described. Their self-esteem is immense, especially among the New Zealanders. A Maori will kill himself rather than suffer disgrace. Perhaps



VIEW OF A VALLEY IN THE INTERIOR OF TAHITI.

there is no more fertile cause of war than hurt vanity and wounded feelings. In addition, they are all fickle and revengeful, though affectionate in their family relations. They are strange contraditions. For instance, though hospitable, they are very covetous. To keep a secret is an utter impossibility with a Polynesian, even should death to himself or anybody else connected

with him be the consequence. All of them have very retentive memories. The Samoans bear the reputation of being the most gentle and—if we can use the expression—refined of the Polynesians, and next to them would rank the Tongans; though the New Zealanders are perhaps the noblest and most intellectual of them all.

We have already spoken about their hospitality being, to a great extent, only habit and custom. Their great feasts are equally so, tinctured, doubtless, with a large portion of vanity and love of ostentation. Compared with these the grandest Indian *potlatch* (vol. i., p. 75) on record sinks to insignificance. The New Zealander's feasts will be given on such a scale of magnificence that the potatoes to be eaten are specially planted a year in advance. Provisions for these great feasts are collected from far and near, and while writing I have before me notes of a feast in which the provisions were built up in the form of a wall a mile in length and seven feet high, this extraordinary side-board being surmounted at intervals with roast swine! It is, however, at the great *kava*-drinking feasts of the South Sea Islanders that the pomp and circumstance of the Oceanic people come out in their brightest colours. This *kava* is made from the roots of a species of pepper (*Piper methysticum*), and at the stated feasts at which it is drunk the people are set in circles according to their rank, the chiefs and other high dignitaries being in front, and the rest graduating away behind according to their social position. The king or head chief, with a councillor on either side, presides over this high ceremonial. The *kava* is made with an amount of fuss and deep consultation regarding the proportions—the amount of squeezes of the material, the proper quantum of water—and so on, that would be ludicrous were it not for the extreme solemnity with which it is gone about. The whole affair is under the direction of careful and experienced masters of the ceremonies, who are familiar with all the etiquette to be observed on the occasion, the relative rank and status of every man in the nation, and consequently the position which he should occupy at the feast. The chiefs are, of course, in the front rank, but should the master of the ceremonies observe an elder relative of a young chief in the front rank, it is a part of the rigid etiquette observed on the occasion that, though otherwise his position would have entitled him to such a place, he must, under the circumstances, take a position in a row behind.

The Samoans have the credit of being, perhaps, the most rigidly courteous of all the Polynesians. A Samoan would be shocked beyond measure if he did not address his nearest neighbour even by a title of courtesy; and, as a German considers it only etiquette to address people by a title higher than they have a right to, so is there also in Samoa an exactly identical custom. The smallest shopkeeper in Germany expects to be addressed as "Mr. Court-Councillor," though he and everybody else knows that the Court never troubles him for his counsel; so the Samoan, if he does not know the title of a stranger whom he is addressing will, as a safe course, style him "chief." These Samoans are in every respect the best of the Polynesians, in so far that they are honest and cleanly, graceful in costume, tall of stature, and so polished in manners that etiquette seems not, as it too often is, a mere ornament, but an essential of life. Nearly all the Polynesians are fond of their children, and some are not inimicable to their neighbours' offspring as articles of diet; but the Samoan carries this pretty passion almost to excess, playing with them and petting them on all occasions. The contrast between the Polynesians and the Papuan race, their near neighbours, is shown by the way the Tongans use the Fijians.

The Tongans, though so courteous to strangers, are a warlike race, and treat their black Papuan neighbours of the Fiji Islands as a conquered race. There is generally a small colony of Tongans in their island. Indeed, to make a voyage to the Fijis in search of fortune or an easy life is looked upon as quite legitimate amongst them. The superior race bullies and orders about the inferior in every way. One will enter a house, take up the best position, and order and superintend—for which he considers that he has peculiar talents—the Fijians who are building him a house or a canoe, and altogether behave after the manner with which we have already been familiar in the "big Injun" of the western continent.

Among a people so widely scattered as the Polynesians are we need not be surprised to find a great variety in the style of dress. Indeed, nothing varies so greatly among the tribes of men as this, even in a limited area, as witness the multiplicity of costumes in Europe and in the Russian Empire. One thing is, however, remarkable in the clothing of the Polynesians, and that is that, like everything else found among them, their dress, though varied in form, colour, and texture, is always light and loose, and often even elegant. Until the introduction of European civilisation, wool, cotton, and silk were equally unknown amongst them, and all classes, from the highest to the lowest, were clad in one fabric, hammered ingeniously out of the bark of trees. The head was uncovered, except when adorned with flowers, and the brow was occasionally shaded by a wreath of cocoa-nut leaves. Both sexes wore folds of cloth round the waist, but the dress of the men differed from that of the females in the fact that the former wore the *maro* (or girdle) and the *tiputa* (or poncho), while the females wore over their shoulders a loose, light scarf or shawl called the *atrupu*, or *ahute apono*. The *tiputa* of the Tahitians to which we have referred was a peculiar garment, differing little (if anything) from the poncho of South America. It is rather longer than that garment, but is worn in the same manner. A hole is cut in the centre, through which the head is passed; the garment then depends in graceful folds over the shoulders, breast, and back, and reaching down as low as the knees. The *ahufara* is another article of dress almost as common as the *tiputa*. It is larger than the *tiputa*, and is more like a counterpane than a shawl. It is always splendid in a variety of colours. This native cloth, made by beating the bark of certain trees with wooden mallets, contributes in some of the islands the wealth of the chiefs, many of whom owned at one time numerous large bales of it. Of late years, however, little of it has been made, the imported calicoes of Europe and America having almost entirely taken its place. It was dyed by the women in elegant patterns, in the execution of which every Polynesian woman, from the queen downward, strove to excel. All the cloth, as well as the sleeping-mats, the pillows of hard wood, the cups of cocoa-nut, and the quaintly-carved wooden dishes are made by the women. In New Zealand the universal upper garment of all classes and both sexes is a square mat made from the fibres of the New Zealand flax (*Phormium tenax*, p. 24), which it will sometimes take a woman eighteen months or often two years to weave. These mats are of different qualities and kinds, and there are also others made of the hair of dogs and other domestic animals. The New Zealanders are also fond of earrings, which are not in great favour with all the Polynesians. These earrings are sometimes of the most peculiar character. Even the skins of small birds stuffed, or the tail-feathers of larger birds, particularly the *e-elia* (*Neomorpha Gouldii*), which, when not in use, are kept in elaborately carved boxes. They are also fond

of ornaments of the green jade, out of which they make their clubs, and look upon an earring consisting of the tooth of a tiger-shark as a mark of rank; but take him all in all, the Maori has rather a weakness for earrings, and is not particular what object is employed to constitute these. The *gnatoo* of the Tongans is also made of beaten-out bark (as is the cloth, indeed, of all the South Sea Islanders), and is equally worn by men and women, the men

THE "FLAX PLANT" OF NEW ZEALAND.

usually folding it round the waist, and tucking the ends into a belt of the same material, so as to be easily detached and thrown over the head and shoulders, while that of the women is arranged about their persons in graceful folds. There are, however, an infinite number of ways in which the *gnatoo* is worn, and we accordingly find that though high and low, rich and poor, must wear clothing made of the same fabrics, there are peculiar ways of putting it on, which, in the eyes of the initiated, denotes the rank of the wearer. Among the Tongans, as among most of the Polynesians, ornaments made of the sperm whale's teeth are valued at more than

their weight in gold is with us; but by far the most graceful of these ornaments is a flowering creeping plant, which is twined round the neck or waist of both the men and women, and has an exceedingly pretty effect. Though the Tongan children run naked until they are two or three years old, the grown-up people are not only exceedingly fastidious about their dress and the arrangement of every fold, but are morbidly particular in regard to the nudity of their person on every occasion. When bathing they even go aside and put on a kind of apron in place of the ordinary robe and even to such an extent is this delicacy carried, that it is the custom of the men, if they should be obliged to undress near the burial-place of a chief, to save exposing themselves by putting on this apron already spoken of.

The ordinary dress of the Samoan men is only a small apron, but on state occasions they

ENGRAVED CHESTS OF THE INHABITANTS OF NEW ZEALAND (AFTER COOK).

wear a loose flowing robe gathered round the loins, and reaching down to their ankles. The dress, however, varied according to the rank of the wearer; but the elaborate care with which a Samoan is tattooed will not allow of anything but a very scanty wardrobe, in case the artificial charms of his person should be concealed from the admiring eyes of his countrymen. It is, however, in the head-dresses worn on state occasions that the Samoan chiefly excels. In addition to their own hair they construct of their cut hair huge wigs, frizzed out and dressed, which they ornament with plumes of feathers two feet or more in length, so that when the whole of this towering superstructure is *in situ*, the wearer has a most martial and dignified appearance. The women, on the contrary, wear their hair rather short, and as red is the fashionable colour in Samoa, they stain it as near that colour as they can with powdered lime made by burning coral, after which flowers are twined in it.

In the Kingsmill Island the chiefs wear in battle a cap made of the spiny skin of the

Diodon, or porcupine fish, which is ornamented with a bunch of feathers. The Marquesan Islanders wear their hair in a great variety of fashions, a very common method being to shave it all off except a lock at either side of the forehead, which is brushed in the form of what looks like little horns. The resemblance is, however, purely accidental, as these islanders were, until the advent of the whites, entirely unacquainted with any horned animal. Among the Marquesans a peculiar trade—profession shall we call it?—prevails, viz., cultivating ringlets and long white beards *for sale*. The ringlets are used for ornamenting spears, clubs, and the ankles; while the beards, valued at a very high price, are looked upon as one of the most graceful ornaments imaginable for the head, or for the shell trumpet. For earrings the same islanders use an ornament not unlike a large-headed nail, made of a section of a long spiral shell, filled with a kind of cement, through the midst of which a carved ivory stem is passed, the head of this nail-like ornament being worn uppermost. But, perhaps, the most scanty dress worn by any of the Polynesians is that of the Pelew Islanders. Beyond a most elaborate tattoo, which almost looks as if they were covered with some dark, tight-fitting fabric, these primitive folk wear *no* dress. Still the reader must not suppose that on account of their wanting this conventional covering they are deficient in modesty. On the contrary, their laws prohibit men passing the bathing-place of the women; a refinement which one has some difficulty in clearly understanding, unless it is that the women are, when out of the water, possessed of a trifle more wardrobe than their lords. In addition to the tattooing, which we shall have occasion to speak about shortly, the New Zealanders bestow on their persons, as well as on their houses and mats, a plentiful supply of paint; while in the Tonga, Caroline, and other islands, a liberal coat of yellow turmeric is looked upon with especial favour.

The Polynesians, owing to the absence of wild animals on their islands, are essentially a race of fishermen, or, on a small scale, agriculturists. Their cultivation is on the most primitive type; but, thanks to the richness of the soil and the splendid climate, the scratchings with a pointed stick which their little patches receive are sufficient to produce crops abundant enough for their simple wants. The bread-fruit tree, the taro, the sweet potato, the fern root, and a hundred other wild plants, enable them to eke out the supplies of vegetable food which their agricultural labours enable them to raise. Pigs have now been introduced in nearly all the islands, and have increased so abundantly as to supply plenty of fresh pork for their owners. Shell-fish, fish, and other products of the sea, are found plentifully around these shores; so that want is almost unknown in these fortunate isles of the South Sea. But, perhaps, the most extraordinary article of diet used by the South Sea Islanders is the marine worm, called *palolo*, and known to naturalists as *Palolo viridis*,* used by the Samoans. Mr. Consul Pritchard, who resided so many years on these islands, thus describes it, and the method of cooking it:—"It appears only in certain strictly defined and very limited localities in each group (*i.e.*, in Fiji, Tonga, and Samoa); a month earlier, about the first week in November, in Samoa, than in the two other groups. It rises directly from the bottom of the sea to the surface, appearing about four o'clock in the morning, and continuing to increase in number until about half an hour after sunrise, when it begins to dissolve, and gradually disappears. By eight o'clock not a trace of the *palolo* remains in the sea. They look just like

* *Transactions of the Linnean Society*, vol. xxii., p. 237.

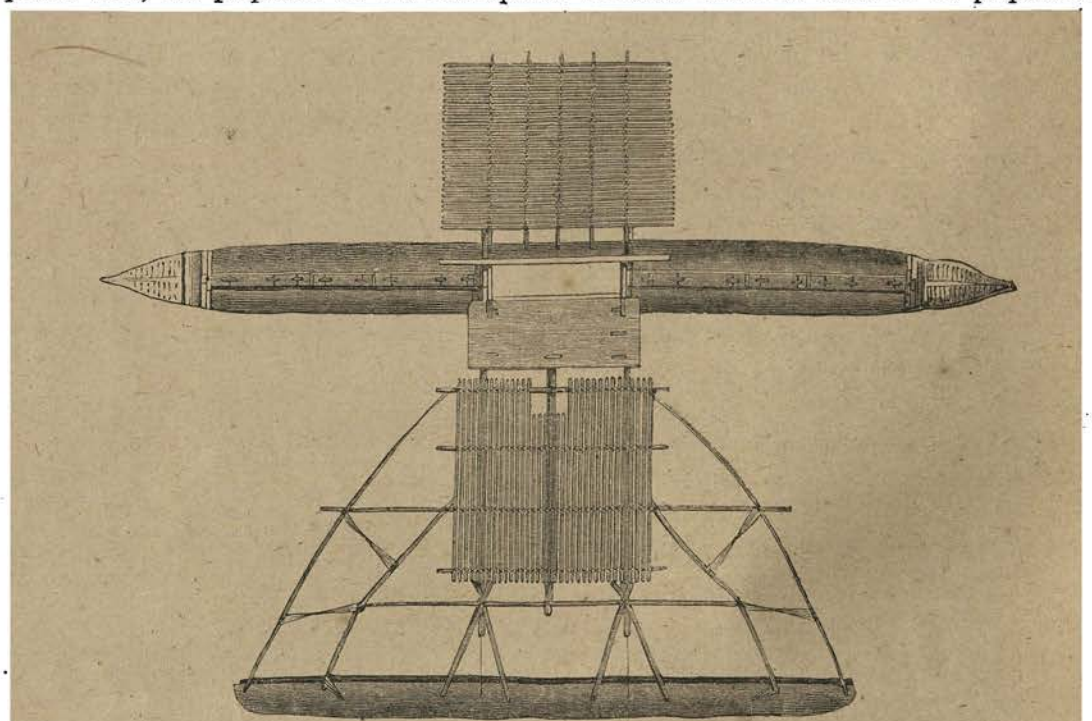
so many worms, from an inch to a yard in length, showing every conceivable colour as they wriggle about, and are soft to the touch. The time of their appearance is calculated by the old men of the various tribes, and is known by the sun, moon, and stars having a particular bearing towards each other. A month before the great appearance, a few are found in each of the localities where they rise. Parties go out in their canoes to watch for this first appearance, for by it the calculation as to the second and great appearance is verified. When that comes, whole villages—men, women, and children—crowd the scene; by two o'clock the sea is covered with canoes, the outriggers getting foul and breaking adrift without distracting the attention; as by four o'clock all are busied scooping up the *palolos*, and pouring them into baskets made for the occasion. The noise and excitement from four to six o'clock is something astonishing, and the scrambling most amusing. And when, with canoes loaded, the crowd disperses, the next thing is to prepare the ovens to cook the *palolos*, which are merely wrapped in bread-fruit leaves. They are sent round with much formality to friends at a distance, and sometimes kept three or four weeks, by being occasionally warmed in an oven." So regularly does this little annelid make its appearance, that the Fiji Islanders know October and November by the term of the "Little Palolo" and "Great Palolo." In appearance it is repulsive, but it is greatly relished by the South Sea Islanders, and even by Europeans—one of whom, a lady, Dr. Seeman tells us, devoured the *palolo* with extreme gusto!

Among a people so dependent for animal food on the sea, and so ingenious in many arts, there is, as might be imagined, many methods of capturing fish. Perhaps the most interesting is that adopted for capturing them in enclosures in the inland lakes. These enclosures are used for taking a number of small and middling-sized fish, and is called by the Fijians *aua ia* (or fish-fence). Mr. Ellis describes it as a circular space, nine or twelve feet in diameter, enclosed with a stone wall, built up from the bottom of the lake to the edge of the water; an opening four or six inches deep and a foot or two wide is left in the upper part of the wall. From each side of this opening a stone wall is raised to the edge of the water, extending fifty or a hundred yards, and diverging from the aperture, so that the wall leaves a space of water within of the shape of a wedge, the point of which terminates in the circular inclosure. These walls diverge in a direction from the sea, so that the fish which enter the lake are intercepted only in their return. They are so numerous through the whole extent of the shallow parts of the lake, that it seems scarcely possible for a fish to escape. These enclosures are valuable; fish are usually found in them every morning, which furnish a means of subsistence to the proprietors, who have no other trouble than simply to take them out with a hand-net. They are also excellent preserves in which fish may be kept securely till wanted for use. Each enclosure has a distinct owner, whose right to the fish enclosed is always respected. Most of the fish from the lakes are taken in this way.* They have also a singularly ingenious way of capturing a needle-shaped fish called *au*. They surround a moderately-sized space with large rafts, round each of which is a fence of poles four or five feet in height. The fish are then driven by other natives in canoes towards the rafts, by drawing long white sticks with great noise through the water. In attempting to spring over the raft, the *au* strikes against the raised fence on the outer side, and falls on the surface of the horizontal part, from which they

* "Polynesian Researches," vol. i., p. 117 (American edition).

are gathered into baskets or canoes on the outside. Not only is this fish taken in this manner, but many others also which are in the habit of springing out of the water when alarmed. Among the reefs on shore many fish are taken by impregnating the water with an intoxicating mixture made from the nuts of the *hora*, or of the *huta* (*Betonica splendida*).

The nets used in capturing fish are of many varieties, and numerous ceremonies are used in making them as well as in the first wetting of them, so that the gods who preside over the finny tribes may be propitiated. To make nets is, among the South Sea Islanders, an honourable occupation. Even the chiefs make their own nets. "As is customary on all occasions of public work, the proprietor of the net required the other chiefs to assist in its preparation.



PLAN OF A GREAT PIROGUE, OR "OUTRIGGER," OF ARCHIPELAGO OF SANTA CRUZ (AFTER LABILLARDIÈRE).

Before he began, two large pigs were killed and baked. When taken from the oven they were cut up, and the governor's messenger sent with a piece to every chief. On delivering, the quantity was stated which each was desired to prepare towards the projected net. If the piece of pig was received, it was considered as an agreement to furnish it; but to return it was, in effect, to refuse compliance with the requisition." Fishing in the South Sea Islands is not only an occupation for all classes, but is also eagerly followed as an amusement by the great chiefs, who strive to excel each other in this pursuit. Fish are also speared, and caught with hooks made by these people out of shell, which they much prefer to the imported European-manufactured article.

Most of the nails which they formerly used, and out of which they manufactured hooks and other articles, were procured from the shipping, and highly prized. Perceiving that these nails were shaped somewhat like the shoots of the bread-fruit tree, entirely ignorant as

they were of the nature or even the existence of metal, they at first imagined that these articles must be the shoots of some hard-wooded plant; and accordingly a brilliant idea struck these Polynesian philosophers. The nails were very well, but had the sore fault of being very scarce and dear. Why not increase them by cultivation? No sooner was their happy thought devised than acted upon. Part of a bag of nails was carried to the temple and deposited on the altar, the rest they actually planted in their garden, and with the highest expectation and hopes of an abundant crop watched their growth—a result in which it is needless to say they were sadly disappointed; but in course of time they learned sounder lessons in metallurgy. They have no domestic animals except dogs, fowls, and pigs, and these have been introduced by

PIROGUE OF THE BAY OF VANIKORO, SANTA CRUZ.

ships within the last century. In the more civilised islands, however, horses and most of the European domestic animals have been naturalised, and are increasing to a great extent. In the Fiji, Sandwich, and other islands wild pigs and cattle are abundant, and a great nuisance to the plantations of the natives.

Many pages would be required to describe, even in outline, the various canoes used by the Polynesians. In navigating their frail craft they have no equals in any part of the world, and their taste for maritime adventure is proved by the long voyages they will make from island to island, and by their wide distribution over such an extent of island-dotted ocean. They are a nation of sailors, and in no part of the civilised world is the *tahua tarai vaa* (or builder of canoes) held in such great respect.* Some of those used by the principal chiefs are

* The word "canoe," now used by the English-speaking nations to designate the boats now used by uncivilised natives in every part of the world, is the name given to their boats by the natives of the Carribean islands in their intercourse with Columbus, and since then generally adopted.

as much as fifty, sixty, or even seventy feet in length; about two feet wide, and nearly three or four in depth. The sterns are remarkably high, being often raised fifteen or eighteen feet out of the water, and ornamented with carved hollow cylinders, square pieces, or grotesque figures, called *tiis*. The embellishments and size of a canoe in some manner bespeak the dignity of a Polynesian chief, as the elegance of a yacht is a sign of the wealth of a civilised "canoeman." The stern of the war canoes is low, and covered so as to shield the occupants from the stones and darts of the enemy, and a grotesque carving of the human head, or some such figure, is usually carved on each. The bow, often carved like the neck of a swan, is terminated by the carved figure of a bird's head (p. 32). The war-canoe is also much more compact and solidly built than those used for fishing and voyaging. At one time all the Polynesian tribes possessed large and magnificent fleets of these canoes, which the diminution or entire discontinuance of war, since the advent of civilisation, has almost entirely caused to disappear in favour of the clumsier but more convenient vessels of Europe. There is another curious arrangement characteristic of the Oceanic canoes. This—which is not found on all of them—is a rude sort of grating, made of the light but tough wood of the bread-fruit tree, covering the hull of the canoe and the intervening space between the sides, and projecting a foot or eighteen inches over the outer edges. On this the paddlers usually sit, and attend to the sails with greater convenience than they could from the narrower edge of the canoe. Sails were early in use among the Sandwich Islanders, even before the arrival of Europeans, but in calms the paddle made of the tough wood of the *Hibiscus* was the universal means of propulsion. When a chief leaves or approaches the shores these paddles are beat against the canoe-side with a sound like the smacking of a whip at the starting of a coach. There is a neat and very safe double canoe in use among them, called *machi* (or twins), each made out of a single trunk of a tree, and shaped exactly alike. The stem and stern are sharp, though occasionally there is a small board projecting from each bow. The smaller canoes, like those in use among the north-western Indians and other savages, are hollowed out of a single tree, but the larger ones are carefully built of hewn planks, after the civilised fashion. A single canoe is, however, never used without the "outrigger," so associated with the vessels of the Oceanic people. This *ama*, or outrigger, is usually formed by a light spar of the *Hibiscus* or *Erythrina* on account of its combined lightness and strength. It is always fastened to the left side, and fastened to the canoe by two horizontal poles, from five to eight feet long; "the front one is straight and firm, the other curved and elastic. It is so fixed that the canoe, when empty, does not float upright, being rather inclined to the left; but when sunk in the water, on being laden, it is generally erect, while the outrigger, which is firmly and ingeniously fastened to the sides by repeated bands of cinnet, floats on the surface. In addition to this, the island canoes have a strong plank, twelve or fourteen feet long, fastened horizontally across the centre, in an inclined position, one end attached to the outrigger, and the other extending five or six feet over the opposite side, and perhaps elevated four or five feet above the sea. A small railing of rods is fastened along the sides of this plank, and it is designed to assist the navigators in balancing the keel, as a native takes his station on the one side or the other, to counteract the inclination which the wind or sea might give to the vessel. Sometimes they approach the shore with a native standing on the extremity of the plank, and presenting a singular appearance, which it is impossible to behold without expecting every undulation of the

sea to detach him from his apparently insecure situation, and precipitate him into the water" (pp. 28, 29, and 32). This kind of canoe is chiefly used to make voyages to detached islands at some distance. In navigating the double canoe they use two scales, but one only is used with the single canoe. The ropes are not usually fastened, but held in the hands of the natives. The rigging is made from the twisted bark of the *Hibiscus*, or the fibres of the cocoa-nut bark, or *coiar*. In building their canoes, not only is care taken to make them strong, safe, and suitable in every part, by their great skill exercised in this branch of architecture, but the blessing of the gods—and especially of Temariotuu, the Tahitian protector of sailors—was, in former days at least, invoked in this as in every other pursuit of their lives. Costly presents were made at every stage of the manufacture to this "cherub aloft," who "takes care" of the Tahitian Jack. When the keel was laid presents had to be made to the god (or to his priest, which was the same thing), when it was finished douceurs had to be made to win his favour; and when it was launched his countenance had to be secured in a similar manner.

Valuable canoes are among the gifts offered up to the sea-gods, and ever afterwards consecrated to the service of the idols. In their sea voyages sharks are their chief dread, and if they fall into the water there is great fear of these monsters attacking them. If armed with a knife, the Polynesian is often more than a master for the fish, but if unarmed he has little chance of escape. On one occasion some Tahitians were overtaken by a storm while passing from one of the Society Islands to another. As a last resort, they gathered together the fragments of their canoe and bound them into a large raft, on which they set out for their home. Their number, thirty-two, was much too great for the raft, the result of which being that it was under water the whole time. The sharks then gathered around them, and snatched off one after another of their number, until the sea was red with blood, and only a few were left. The raft, now lightened of its load, rose to the surface, and the survivors landed in safety to tell the tale of their terrible passage. The danger is further aggravated by the fact that, though they will eat the flesh of most of these voracious fishes, yet the large blue shark is not only not killed by them, but being defied, its anger is attempted to be appeased by prayers and offerings. Temples are erected in its honour, at which priests officiate, and gifts are offered to the sacred monsters, and where fishermen and others who are much at sea seek its favour. The people thoroughly believed that the shark respected the priests of its temples, and paid them great regard when at sea. These fish-gods are not unknown among other nations, and the reader acquainted with Assyrian history may remember that Dagan—one of whose temples Samson overthrew—was the fish-god whose priests officiated in a dress made of the skin of a fish, and surmounted by its head (vol. i., p. 146).

The canoes of the New Zealanders are even larger, more elegant in form, and more elaborately carved than those of the South Sea Islanders. The carving on their vessels is often exceedingly intricate and beautiful. The paddles are of the ordinary shape, but without a "crutch" head formed by a cross-pin, and are used not only to propel, but in the case of the Indians and most other canoe-using people to steer the vessel also.

The *houses* of the Polynesians are often large, and built in the form of a parallelogram, round at either end, and situated in the midst of an enclosure. Those of the New Zealanders are even finer and more ornamented than the dwellings of their cousins in the Pacific.

Everything about the New Zealander's architecture, and even the most common domestic implements, shows the same intricate elaborate carving, which is a laborious work at any time, but more especially before the introduction of European tools of iron, when everything was executed by implements of jade. The houses of the Samoans look at a distance, and as they appear in sketches, like large mushrooms, consisting simply of a thatch of the leaves of the sugar-cane supported on three or four long upright posts, the place of the walls being supplied by a piece of matting drawn round the posts. The floor is a hard pavement of gravel, and the general apartment is divided into chambers at night by partitions of cloth. The pillow of these people,

VIEW OF THE ISLE OF TAHITI WITH NATIVE PIROGUES.

like that of most of the South Sea Islanders, is only a sort of stool, consisting of a carved piece of wood supported on four legs. On this the head is placed when the Samoan retires to rest.

Musical instruments of a rude type are common amongst them, particularly drums and flutes, which are in great request at their high festivals. Trumpets formed of shells (a spear of *Murex*) were used to summon the combatants to battle; to blow when a procession walked to the temple; at the inauguration of the king; during worship, or when a *tubu* (or restriction) was imposed in the name of the gods. The sound is loud, but dismal and monotonous beyond imagination. Another noisy instrument was the *ihara* (of the Fijians), which was made of a single joint of the bamboo. In the centre a long aperture was made from one joint to another. The *ihara*, which appears to be almost identical with the *toponaztli* of the ancient Aztecs, when used was placed on the ground and beaten with sticks. Songs, often of a plaintive air and poetical sentiment, are also much in favour with the Polynesians; indeed there are, probably, few nations of uncivilised men that have a more extensive repertory of compositions than the

A "SCRIMMAGE" NEAR THE RIVER PONENHOUENS (NEW CALEDONIA).

light-hearted children of the Isles of the Pacific. Freed to a great extent from continued harassing toil to obtain a subsistence, living in a climate which wants nothing to make it perfection, they spend much of their time in committing their traditionary songs to memory, or in composing new ones in celebration of their famous warriors, their lovely isles, the greatness of the gods, or the charms of their swarthy *dulcineas*.

Athletic games are in much favour with them, a skilful wrestler obtaining great honour and renown throughout a long area of islet-dotted sea, though such Polynesian champions are not long permitted to enjoy their honours undisputed, for if it is once known that a chief, who may come to visit another on a distant island, has a celebrated wrestler in his train, numerous challenges to a trial of skill are speedily addressed to him. Boxing was an equally popular amusement in former times; even chiefs and priests were ranked among its most eminent patrons and champions. Foot-races, in which the bodies of the runners were anointed with oil and their heads bound round with garlands of flowers, were also common amusements; while the martial games of throwing the spear or javelin at an opponent, who skilfully caught them in his hand, or parried their thrust with his spear-handle, throwing stones from slings, archery with the bow and arrow, mock naval or military combats, &c., were indulged in by the young and middle-aged men of all classes. Lighter games were football, ball-throwing, and a game very like the English "bandy," or the ball game so common among the North and South American Indians. In all these amusements the women were not neglected; for them there was the game of *haru raa puu*, or "seizing the ball," which was especially consecrated to the fair sex, the men taking no part in it. "An open place was necessary for all their sports, and the sea-beach was usually selected. The boundary mark of each party was fixed by a stone on the beach, or some other object on the shore, having a space of fifty or one hundred yards between. The ball was a large roll or bundle of the tough stalks of the plantain leaves, twisted closely and firmly together. They began in the centre of the space; one party seizing the ball, endeavoured to throw it over the boundary mark of the other. As soon as it was thrown, both parties started after it, and, in stooping to seize it, a scramble often ensued among those who first reached the ball; the numbers increased as the others came up, and they frequently fell one over the other in the greatest confusion. Amid the shouts and din and disorder that followed arms or legs were sometimes broken before the ball was secured. As the pastime was usually followed on the beach the ball was often thrown into the sea; here it was fearlessly followed, and, with all the noise and cheering of the different parties, forty or fifty women might be sometimes seen up to their knees or their waists in the water, splashing and plunging amid the foam and spray after the object of their pursuit." Dances of many kinds, performed in quaint dresses, to the sound of drum and flute, and often—especially in the Sandwich Islands—of the most indecent character, made up the sum of their principal recreations. Many games—such as archery—were held sacred, and before indulging in them the performers repaired to the temple, where they performed several ceremonies to procure the favour of the gods, or which the rites of religion enjoined on such occasions. No sport was held in higher esteem than archery. The king and the great chiefs usually attended to witness it, and as soon as the exercise was over, the bow and the quiver of arrows, which were wrapped in cloth and held sacred, were committed to the charge of the person appointed to keep them. The archers repaired to the temple, and were obliged to change their dress and bathe their

persons before they could take refreshment, or enter their dwellings. The archers had even a god —Paruatetav—for this, like almost every occupation of their lives, was intimately interwoven with their religious beliefs and ceremonies. Curiously enough, however, the bow and arrow were never used by the Society Islanders in war, or for any other purposes except as articles of amusement. Hence the arrows were not barbed or feathered, for they did not shoot at a mark; the only object of competition being how far the arrow could be projected in a straight line.

In the Sandwich Island rat-shooting was in vogue; but neither the sling nor the bow was among the warlike accoutrements of these islanders. In the neighbouring Papuan Islands—the Fijis—the bow is, however, a regular implement of war. Since the introduction of Christianity, archery and many other similar amusements have fallen into disuse, the natives having an idea that, on account of their former intimate connection with idolatry, they are immoral and ought to be stopped. The substitutes which have taken their place are hardly improvements in any sense of the term.

Take them as a whole the Polynesians are a very ingenious people. A well-known voyager—Dr. Pickering—speaking of the Tahitians, remarked that he had never seen a people so serviceable to the traveller, for they seemed able to command at all times the principal conveniences of life. "Half an hour of daylight was sufficient for building a house of the stems and leaves of the *fehi* banana, and fire was produced by rubbing sticks. In one place the running water was deeply sunk among stones, but by working in banana leaves they brought it to the surface. The capture of eels (*Anguilla*), which in these dripping mountains become almost amphibious, offered another instance of their ingenuity. They also tore off with their teeth the fibrous bark of the *purau* (*Hibiscus tiliaceus*), and a moment after applied it to noosing small fish. If one was sent for fruit, he would usually make a basket on the way, by plaiting the segments of a cocoa-nut leaf. A mat was manufactured with almost equal ease. Clothing was always at hand, and a banana leaf served for an umbrella; or, in fine weather, they would weave garlands of flowers. Tumblers and bottles were supplied by single joints of the bamboo, and casks or baskets by the long stems; and whether we asked for a hatchet, knife, spoon, tooth-brush, or wash-basin, we never found our guides at fault."

Cock-fighting has always been—since the introduction of fowls, which the traditions of the natives say have existed in these islands since they were first colonised, and that the fowls were made by Taaroa, the Polynesian supreme being, at the same time that men were made—a popular amusement among the South Sea people. But aquatic amusements were above all the most generally practised of the sports of these islands. Living all their life in the close vicinity of the sea, and accustomed to be much on it, the Polynesians have a great fondness for the water, and seem indeed to lose all dread of it before the time they are old enough to know the danger to which they expose themselves—at least after our way of thinking.

There is, however, little danger to the South Sea Islander. Men, women, and children are almost amphibious, and spend much of their time in the sea, diving, swimming, bathing, and sporting in the foam of the surf and great breakers which roll in upon the coral strands of these islands. The wilder the sea the more is the South Sea Islander in his element. Many of their sports are connected with the sea. One common amongst the islands is known to the Tahitians as the *horne* or *faahee*, and is followed by individuals of high rank and of both sexes. The following is a graphic description of their amusements by an eye-witness:—"They

usually select the openings in the reefs or entrances of some of the bays for their sport, where the long, heavy billows of the ocean roll in unbroken majesty upon the reef or the shore. They use a small board, swim from the beach to a considerable distance, sometimes nearly a mile, watch the swell of the wave, and when it reaches them, resting their bosom on the short, flat-pointed board, they mount on its summit, and amid the foam and spray ride on the crest of the wave to the shore; sometimes they halt amid the coral rocks, over which the waves break in splendid confusion. When they approach the shore they slide off the board, which they grasp with the hand, and either fall behind the wave or plunge towards the deep, and allow it to pass over their head. Sometimes they are thrown with violence upon the beach or among the rocks on the edges of the reef. So much at home, however, do they feel in the water, that it is seldom any accident occurs. I have often seen from fifty to a hundred persons, of all ages, sporting like so many porpoises on the surf, sometimes mounted on the top of the wave and almost enveloped in spray; at other times plunging beneath the mass of water that has swept in mountains over them, cheering and animating each other; and by the noise and shouting they make, rendering the roaring of the sea and the dashing of the surf comparatively imperceptible. Their* surf-boards are inferior to those of the Sandwich Islanders, and I do not think swimming in the sea—as an amusement, whatever it might have been formerly—is now so much practised by the natives of the South as by those of the [more] Northern Pacific. Both are exposed in this sport to one common cause of interruption, and this is the entrance of the shark. The cry of a *mao* among the former, and a *mano* among the latter, is one of the most terrific they ever hear; and I am not surprised that such is the effect of the approach of one of these voracious monsters. The great shouting and clamour which they make are principally designed to frighten away such as may approach. Notwithstanding this they are often disturbed, and sometimes meet their death from these formidable enemies."

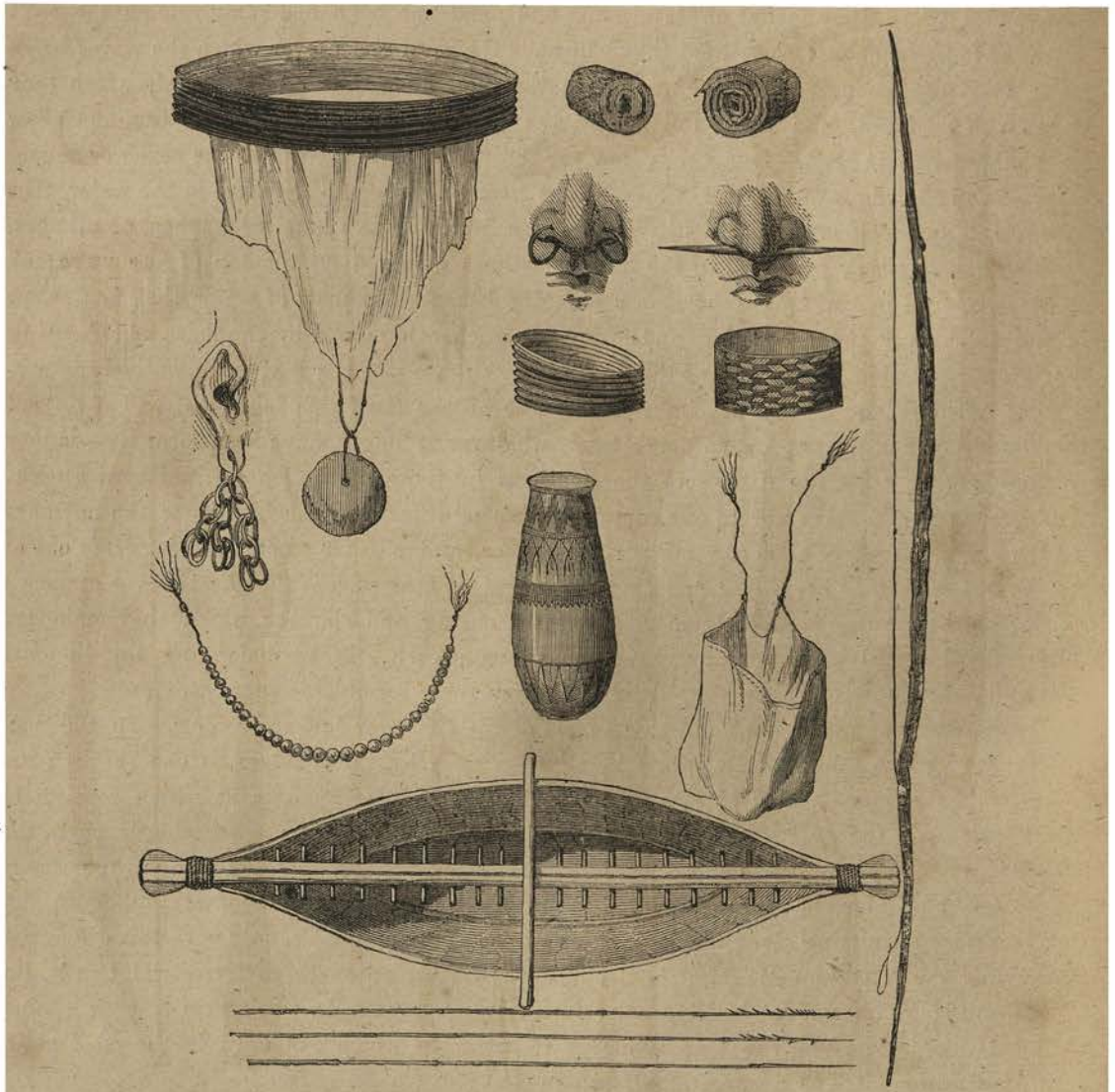
Huarouri was among the Tahitians the god of the *fahee*, or surf-swimming. In addition, there are various other aquatic sports indulged in even by the children. The children are also fond of swings, a kind of kite flying, and of a singular amusement which consists of stretching open the eyelids by fixing a piece of straw or stiff grass perpendicularly across the eye, so as to force open the lids in a most frightful manner. The earlier voyagers were astonished, and later ones infused with feelings of great amusement, to find the South Sea Island women swimming alongside their ships like so many mermaids, only with this difference, that while the latter aquatic damsels declined the nearer approach of terrestrial bipeds, the Polynesian ladies show a decided desire for further acquaintance by seizing ropes' ends, chains, &c., and climbing on board in a condition as to wardrobe which can only, in the most polite manner, be designated as scanty.

The Polynesian Women.

Though, perhaps, the hackneyed axiom, that "the condition of a people may be judged by the way the women are treated," is more trite than true, yet at the same time it cannot be denied that the character of a people is to a great extent displayed by observing the position which the women hold in the community. The Polynesian woman, we find, occupies a higher place in the social scale than the Indian squaw. She is not so hard worked, nor so abused;

* Tahitians.

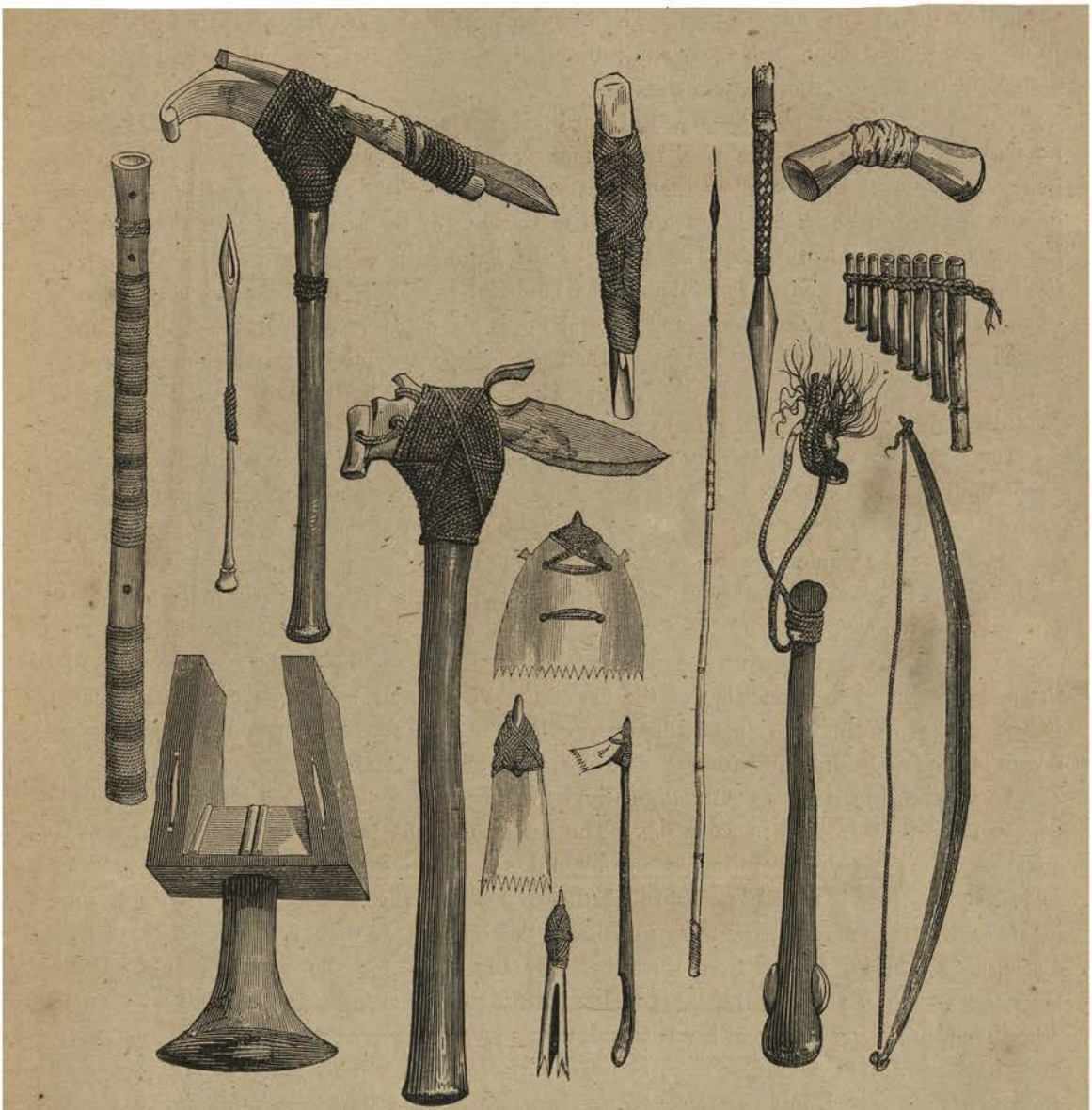
her lot is in every respect better. Still the intricate religious superstitions which are interwoven with Polynesian every-day life assigns her a position which is an isolated and unsociable one. From her birth upwards she is unworthy—or rather is not permitted by their religion—



ARMS AND UTENSILS OF THE ABORIGINES OF THE MARQUESAS ISLAND (AFTER DUMONT D'URVILLE).

to eat her food with the males; she must partake of it in a hut apart by herself. She cannot even eat of the same food, and that must also be of an inferior character from the men's. Her meals are cooked at a separate fire—held in separate baskets from the men's—for the food and baskets used by the men were sacred, and defiled by the women using them. All men—especially those who wait on the gods—were *ta*, or sacred, while the women were *noa*, or common, by whom nothing presented to the gods could be eaten. A woman was even a term of

contempt among most of the Polynesians. The most offensive imprecations which the Tahitians, for instance, could hurl against each other referred to this degraded condition of the women: "Mayest thou become a bottle to hold salt water for thy mother;" "Mayest thou



ARMS AND OTHER IMPLEMENTS OF THE TAHITIANS.

be baked as food for thy mother;" "Take out your eyeball and give it to your mother to eat;" were all phrases by the use of which to an enemy the utmost contempt of him was intended to be expressed. Yet, notwithstanding all this, women can attain to positions of honour among nearly every Polynesian nation. In all the South Sea Islands women can be chiefs equally with the men.

In New Zealand, also, a woman can become an *areke* (or chief of a district), and are frequently, even when of inferior rank, taken into the husband's council. In some places—the Hawaii and Kingsmill Islands—the women follow their husbands to battle, and share in the savage conflict as wildly as the men. The Samoan women also accompany their lords to war in order to supply them with food, and nursing, if wounded, and are said to be heedless of danger in the discharge of these duties.

Among the same people—Mr. Pritchard informs us—as among the ancient Hebrews, no male captives are taken in war, the women becoming the property of the conquerors, who generally marry them, but allow them to afterwards visit their relatives, and even in times of war to carry to them intelligence of the movements of their enemies, even though these happen to be their own husbands. Many of the Polynesian women are exquisitely formed, the frequent bathing giving their limbs that beautiful moulding and litheness characteristic of the whole race, and their faces and general forms are often very beautiful. The Tongan women—who are perhaps better treated than any of the Polynesian females—are, however, scarcely equal in good looks to the men; while those of New Zealand are in most cases decidedly inferior in personal beauty to the males.

The South Sea women, it may be remarked, are not tattooed on any portion of the body except the hands and wrists; but in New Zealand their lips are stained blue, rosy lips not being admired by the Maori beaus. In New Zealand the women are early developed, and though after marriage the women become faithful wives, yet up to that period the most unrestrained and licentious intercourse is allowed between the sexes, with a result entirely prejudicial to the physical and moral beauty of the women. Indeed, all over the Pacific Islands the utmost licence prevails, and whatever the introduction of European civilisation may have done for the amelioration of the condition of the lot of the Polynesians, and especially of the women, it has, most assuredly, been unable, however willing, to put any check upon the amiable weaknesses of the fair Polynesian which may be classed under this head.

In Polynesia marriages are usually early, especially among the higher class of the people, who are usually betrothed in early life. The passions of the people are strong, and suicides arising out of love-disappointments are by no means uncommon. Among the lower and middle classes there is usually no betrothal, the contracting parties making their own arrangements without the aid of parents or guardians, though perhaps with a result not particularly distinguished in its favour from that made by the elders for the young couple. Unlike marriage among the Indians, there is no buying the wife from her parents. The wife, on the other hand, brings no dowry to her husband, unless indeed she is of much inferior rank to him; and the husband, in a similar case, is usually prudent enough to make a few presents to the parents of the girl, in order to conciliate them. We have already mentioned that the girl is, among the higher classes, usually betrothed in early youth—even in childhood. The female thus betrothed is, in Tahiti, called a *vahnine pahio*. As she grows up, a railed-in platform of considerable height is erected for her in her parents' home. Here she lives as long as she is within doors. Everything is done for her—her food is brought to her cooked, and if she has occasion to go abroad she is attended by one of her parents, so that she has no chance of being alone until she is married. It is even probable that in earlier times all females, whether betrothed or not, were thus treated until they were married.

When the time for the marriage arrives great rejoicings are made—dances, music, and festive entertainments being the order of the day. Dances, pantomimic exhibitions, and other amusements usually precede the nuptial day. On the morning of the marriage day a temporary altar is erected in the house of the bride's parents. On this altar are displayed relics of her ancestors, such as their weapons, and even their skulls and other bones, and here the bride receives the marriage presents—usually pieces of white cloth—from her parents and other relatives who attend on the occasion. If the parties are connected with the reigning family, the blessing of the gods is asked in the public temple of Oro or Tano—the two chief national idols of the Tahitians. If of inferior rank, this part of the ceremony can be performed in the family *marae*. On entering the temple the bride and bridegroom change their dresses and put on their wedding garments, which ever after are accounted sacred, and take the places assigned to them. Then ensues a ceremony which is very little different from our marriage service—the bridegroom being asked, "Wilt thou cast away your wife?" to which he answers, "No;" and the bride is similarly questioned, and answers in like manner. After this a blessing is given them, and a prayer offered up for the favour of the gods. "The relatives now bring a large piece of white cloth, which they call *ahu vauvau* ('spreading cloth'); it is spread out on the pavement of the temple. The bridegroom and bride take their stations upon this cloth, and clasp each other by the hand. The skulls of their ancestors, which are carefully preserved by survivors, who consider the spirits of the proprietors of these skulls as the guardian spirits of the family, were sometimes brought out and placed before them. The relatives of the bride then took a piece of sugar-cane, and wrapping it in a branch of the sacred *miro*, placed it on the head of the bridegroom, while the new-married pair stood holding each other's hand. Having placed the sacred branch on the bridegroom's head, they laid it down between them. The husband's relatives then performed the same ceremony towards the bride. On some occasions the female relatives cut their faces and brows with an instrument set with shark's teeth, receiving the flowing blood on a piece of native cloth, and deposit the cloth, sprinkled with the mingled blood of the mothers of the married pair, at the feet of the bride. By the latter part of the ceremony, any inferiority of rank that might have existed is removed, and they are considered equal. The two families also to which they respectively belong are ever afterwards regarded as one. Another large piece of cloth, called the *tapoi* (covering), is now brought, and the ceremony concluded by the relatives throwing it over the bridegroom and bride. The cloth used on these occasions (as well as the dress) is considered sacred, and is taken to the king, or appropriated to the use of the immoral society called the Areoi. The parties returned to their habitation, where sumptuous feasting followed, the duration of which is according to the rank or means of the families united." Such is—or was—the marriage ceremony of the South Sea Islanders, which in many points shows a dignity and significance which we could hardly have expected to find among a people rude and uncivilised in many other respects, and which is so infinitely more ceremonious than any similar rite found among the Indians, or any savage race which we will have occasion to speak of.

In the Sandwich Islands the marriage ceremony, before the introduction of civilisation, was much more summary. It consisted principally in the bridegroom casting a piece of native cloth over the bride in the presence of her friends and relatives. This simple ceremony, probably refers to the husband endowing the wife with his goods.

In New Zealand, again, contending for a wife by physical force, which in various forms exists among so many savage people, and which was probably one of the most primitive modes of wooing, is found. In New Zealand it consists in a pulling match, the victor winning the damsel; but this is only put in force when there are two suitors rivals for the girl. Yet after all this ceremony, the marriage tie is of the loosest and most brittle type imaginable—the wife and husband leaving each other on the slightest cause of quarrel. In most islands the husband has the right of dismissing his wife on any occasion.

The disproportion of sexes is not so great now as in former times; but at the period

A YOUNG TAHITIAN (AFTER COOK). A YOUNG TAHITIAN FEMALE (AFTER COOK).

when the whites first visited the South Sea Islands the females were much fewer than the males, owing to the female children being more frequently destroyed in infancy than the males, who were more useful in war, fishing, &c.; but since the abolition of infanticide, the numbers of the sexes are about equal. We must, however, remember that even in Europe there is a natural preponderance of boys over girls in the proportion of about 106 to 100.

Polygamy is only practised—and then in moderation—by the higher chiefs, though strangely enough, such is the power of women among the Polynesians, notwithstanding their social degradation in other respects, and the aristocratic character of the national institutions, that if the rank of the wife be higher than that of her husband, she has—among the Tahitians at least—the power of marrying as many husbands as she pleases. The legends of New Zealand* also hint at polyandry once prevailing there, so that I cannot understand why Sir John Lubbock has doubts that this polyandry, the prevalence of which among many tribes is

* Sir George Grey's "Polynesian Mythology," p. 81.

well known, exists among the Polynesians.* In Samoa, and to some extent in Tonga also, the chiefs—as was the custom in Europe in former times among similar dignitaries—also wooed by proxy, and after the girl's consent had been obtained by the most elaborate exaltation of the suitor's virtues by his friendly ambassadors, an exchange of presents between the bridegroom and the bride's parents constituted betrothal. On the bridal morn the girl, richly attired, oiled, and painted *yellow*, is led into the open space in the village, escorted by matrons, who chant in lofty cadence her virtues, beauty, and other good qualities. If the multitude ajudge her fit for a chief's wife, a dance—first by the men, then by the women—concludes the day's ceremonies, and completes the marriage; if a contrary verdict is given—a rather rare occurrence

MALE AND FEMALE OF THE ISLAND OF TAUNA, NEW HEBRIDES (AFTER COOK).

(my informant never heard of one, the appeal to the *vox populi* being more a courteous ceremony than anything else)—the enraged relatives, often led by her father and brothers, fall upon her and beat her to death with clubs, in expiation of the disgrace brought upon their family.

The Areoi Society.

This association is probably one of the most extraordinary social or political features of the South Sea Islands. It is at once a society of actors, public entertainers, and, like everything else, a religious organisation inrapt with the life of the nation, among whom it has existed from a period so remote that it is said to have been established by their gods. It is one of the most abominably immoral institutions which it is possible to imagine to exist among any people; but does not seem, in modern times at least, to have existed out of the Society Islands. At all events, it is unknown in the Marquesas or Sandwich Islands, though a

* M'Lennan's "Primitive Marriage," p. 180. He does not, however, give Tahiti, which I have added to the list on Mr. Ellis's authority.

privileged fraternity, whose practices were in many respects similar to those of the Areois of the southern islands, existed at one time in the Ladrone, or Caroline Islands. This was called the *Uritoi*, which may only be a variation of the Tahitian *Areoi*. The cardinal rule of the Areoi brotherhood is that they are supposed to remain in a state of celibacy; and as this condition is on their part more theoretical than actual, their devotees are required to destroy their offspring. The founders of the association are supposed to be two brothers of the god Oro, who remained in a state of celibacy, and are ranked with the minor Tahitian deities. The Areois were privileged players and libertines, who wandered from island to island exhibiting their acting, and living bountifully on the industry of the people, among whom they spread an immoral contagion which threatened to ruin the whole national existence. Before they set out on one of their expeditions many religious ceremonies were performed, and great feasting held in their honour or for their own gratification.

In their canoe was erected a miniature temple for the worship of the two brothers—their founders and tutelary deities: they then set sail. How powerful was this fraternity, and how huge these expeditions were, even as late as the days of Captain Cook, may be inferred from the fact that we are informed by that celebrated navigator that on one occasion he witnessed the departure of an Areoi expedition of seventy canoes. On landing at any island where they proposed making a stay, they proceeded to the house of the king and to the temple, at both places making offerings—in the one case to secure the favour of the monarch, in the other of the priests; though the ostensible reason given was a thank-offering to the gods for preservation on the voyage which they had so far concluded. These preliminaries concluded, preparations were made for their dances and other semi-theatrical performances, which consisted of wild, weird dances, or of songs and recitations in honour of their deities, or of some distinguished Areoi. Speeches were also sometimes delivered, accompanied by every variety of gesture, action, and histrionic display; the bodies of the actors being blackened with charcoal, and their faces especially stained with scarlet dye. Sometimes they wore a girdle of yellow leaves, at other times a vest of ripe yellow plantain leaves; while their heads were ornamented with wreaths of the bright yellow and scarlet leaves of the *hutu* (*Barringtonia*). Over all these dances their gods were supposed to preside, and to countenance and patronise every form of vice which was perpetrated during these seasons of festivity. The amusements often continued for several days and nights successively at the same place. The *upaupa* (or performance) then finished, they took their departure to the next village or chief's residence, where the same ceremonies and round of festivities ensued. All through the country are erected spacious and often ornately elegant houses for their accommodation and exhibition of their performances. "Sometimes they performed in their canoes as they approached the shore, especially if they had the king of the island, or any principal chief, on board their fleet. When one of these companies thus advanced towards the land, with their streamers floating in the wind, their drums and flutes sounding, and the Areois, attended by their chief, who acted as their prompter, appeared on a stage erected for the purpose, with their wild distortions of person, antic gestures, painted bodies, and vociferating songs, mingled with the sound of the drum and flute, the dashing of the sea, and the rolling and breaking of the surf on the adjacent reef, the whole must have presented a ludicrously-imposing spectacle; accompanied with a confusion of sight and sound, of which it is not easy to form an adequate idea."

Such were the principal occupations of the Areoi society, in the performance of which they vagabonised from island to island, and from the house of one chief to another, who were always glad to see them, and spared nothing—which belonged to their neighbours—to gratify the sensuality and greed of their guests. Messengers were sent out on their arrival to plunder the gardens and plantations in the neighbourhood of the chief's house; and as this method of providing an entertainment was adopted as long as the "strolling players" remained, the neighbourhood soon presented a scene of desolation, for which, but for the immense influence of the chiefs, dire vengeance would have been taken on the perpetrators.

Among these Areois there are seven different grades, distinguished externally by different forms of tattoo or paint upon various parts of their bodies, the laborious work of the dances, &c., generally falling on the lowest grade—viz., those in their novitiate. In addition to these seven classes there were a large number of camp followers, who attended on the Areois, cooked their food, and performed other menial offices, for the sake of witnessing the amusements, or of sharing in the feasts. The Areoi fraternity was made up of members recruited from all ranks of society; their novitiate was attended with many ceremonies, and advancement through the different grades was slow. Admission into the Areoi ranks was eagerly sought, from the fact that the members were held in the greatest respect by all parties; and, though licentious to the last degree, were treated by many of the more ignorant of the people as something more than human.

Mr. Ellis, to whose graphic account we have been indebted for many of the foregoing facts, after recounting the various ceremonies novices had to undergo before being admitted into the brotherhood, or elevated to a higher rank, remarks:—"These, though the general amusements of the Areois, were not the only purposes for which they assembled. They included

'All monstrous, all prodigious things;'

and these were abominable—unutterable! In some of their meetings they appear to have placed their invention on the rack to discover the worst pollutions of which it was possible for a man to be guilty, and to have striven to outdo each other in the most revolting practices. The mysteries of iniquity, and acts of more than bestial degradation to which they were at times addicted, must remain in the darkness to which even they felt it sometimes expedient to conceal them. I will not do violence to my own feelings, or offend those of my readers, by details of conduct which the mind cannot contemplate without pollution and pain. In these pastimes, in their accompanying abominations, and the often-repeated practices of the most unrelenting cruelty, these wandering Areois passed their lives, esteemed by the people as a superior order of beings, closely allied to the gods, and deriving from them direct sanction, not only for their abominations, but even for their heartless murders. Free from labour or care, they roved from island to island, supported by the chiefs and the priests; and often feasted on plunder from the garden of the industrious husbandman, while his own family was not unfrequently deprived thereby, for a time, of the means of subsistence. Such was their life of luxurious and licentious indolence and crime. And such was the character of their delusive system of superstition, that for them, too, was reserved the elysium which their fabulous mythology taught them to believe was provided, in a future state of existence, for those pre-eminently favoured by the gods."

An Areoi was received with a ceremony little short of that reserved for a chief, in the precincts of the temple sacred to the remains of kings and nobles. In the other world their glory was not even at an end; a king among the Areois was still a king in the world to which he had gone. There, as on earth, he was employed in an endless succession of amusements and sensualities, and often even perpetrating crimes the most unnatural, under the sanction of their tutelary deities. In this *Noanoa Rohuleo,* or "perfumed paradise," the followers of Mahomet might have found themselves at home. Though celibacy was the cardinal rule of their order, yet there is no concealment of the fact that each Areoi had his own wife, of whom

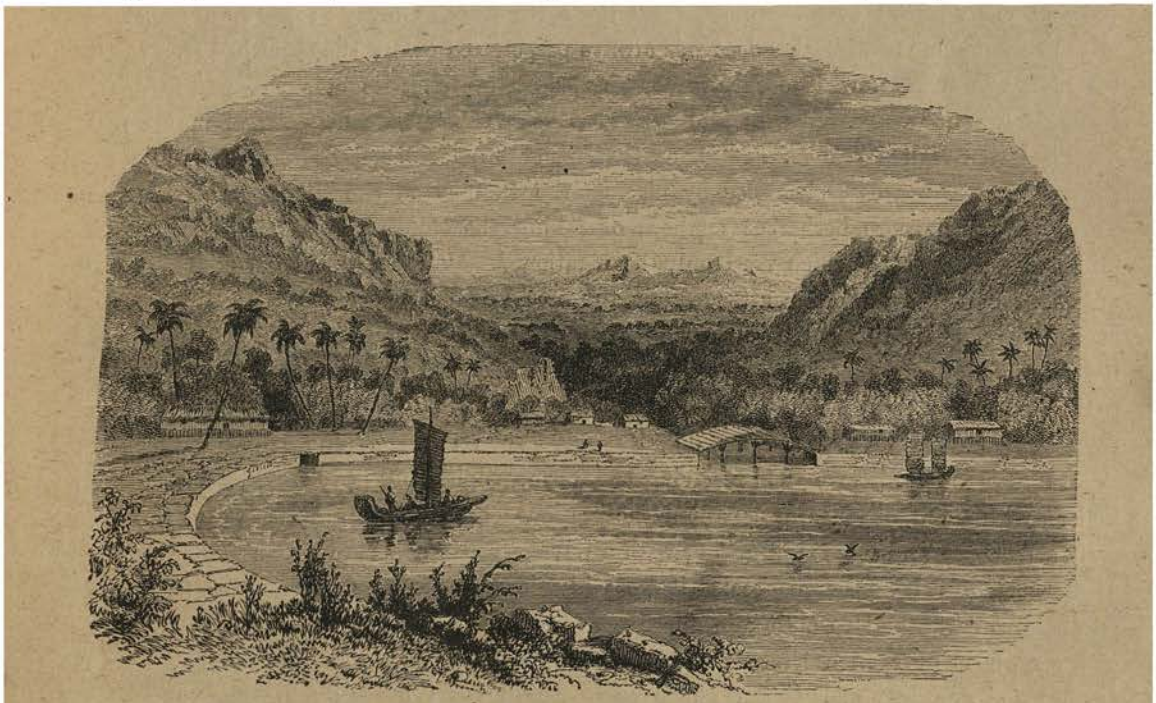
BAY OF KARAKAKOOA AT OWHYHEE, OR HAWAII (ARCHIPELAGO OF SANDWICH ISLES), WHERE COOK WAS KILLED.

he was exceedingly jealous, improper conduct towards her on the part of any of the brotherhood, or even of members of any other class in the community, being sometimes punished with death. All their offspring were, however, destroyed; the only exception to this rule being in the case of their followers, whose children (not belonging to the order) were permitted to live. There could not, perhaps, be imagined any institution which better bespeaks the licentious, sensual disposition of the South Sea Islanders, and which has done more to degrade them morally, and even physically, than this extraordinary brotherhood of the Areoi, the main features of which we have sketched in the foregoing paragraphs.

Infanticide.

Intimately connected with the Areoi rites, and a natural sequence of their example and teaching, was the horrible practice of child-murder, which, until recently, prevailed to a

frightful extent in the Polynesian Islands. It was practised more or less in all of them, but perhaps nowhere to such an extent as in the Sandwich group. There women would talk calmly and resolutely about their determination to murder their offspring, even before the child was born; and so innately was the custom interwoven with their lives, that they would inform the early missionaries' wives of this intention of theirs without a blush on their countenances—or even an idea that such a sign of shame need present itself. This prevalence of infanticide was not due to want, for this was scarcely known in these bounteously-provided isles; and, even if, as was invariably the case when they heard of such an intention, the missionaries would



VIEW OF A VALLEY IN THE ISLE OF HUAHEINE (ARCHIPELAGO OF TAHITI).

offer to provide for the infant, its murder would still be persisted in. It was simply one of the strangely horrible customs of the country. Not only would these unnatural mothers—mothers in whom the ordinary maternal love was crushed out by their slavery to custom—persist in their murderous plan, but would often come to the missionaries' houses, almost before their hands were cleansed of their children's blood, speaking about the deed with worse than brutal insensibility, and even exultation at the triumph of their old custom over the new-fangled teachings brought from over the sea. It was not the lowest or any particular class who practised this custom; from the highest chiefs to the humblest Polynesian wife, the mothers' hands were equally imbrued in their infants' blood. When the missionaries first came to Tahiti they calculated that two-thirds of the children were thus sacrificed. The first three born were generally murdered, and if twins, one always fell a victim.* This murder, instead, however, of decreasing the number of children borne by a woman, only increased her offspring, and-

* A custom also prevalent among the Vancouver Island Indians.

necessitated, in her eyes, the repetition of the crime of infanticide, on account of her not requiring to nurse the murdered children. A woman has been known to murder ten or even a greater number of her own children. At the time we speak of there was probably not one woman in the South Sea Islands who had not committed this appalling crime—if she had been a mother. The reader's feelings need not be outraged by dwelling on this point, or detailing the various ways in which this murder was committed. We have related as much as the ethnological interest of the custom demands. Suffice it to say that in the Sandwich Islands the infant was, immediately after birth, buried in a hole in the floor of the parents' dwelling, a piece of cloth placed over its mouth, and the earth trodden down to the firmness and level of the surrounding floor. This deed was always perpetrated before the child had seen the light, for if it was once allowed to survive for any length of time, its existence was assured, and thenceforward it was nursed with all due tenderness. The infants disposed of in the manner described were called *tamarii huihia*, or *tahihia*, children stabbed or pierced with a sharp-pointed piece of bamboo, strangled by placing the thumbs on the throat, or stamped upon. There were still more barbarous methods of taking the child's life than this comparatively mild one—the fact of which need only be mentioned. "The parents themselves, or their nearest relatives, who often attended on the occasion for this express purpose, were the executioners, often almost before the new-born babe could breathe the vital air, gaze upon the light of heaven, or experience the sensation of its new existence, that existence had been extinguished by its cruel mother's hand; and the 'felon sire,' instead of welcoming with all a father's joy a daughter or a son, has dug its grave upon the spot, or among the thick-grown bushes a few yards distant. On receiving the warm, palpitating body from its mother's hands, he has, with awful unconcern, deposited the precious charge—not in a father's arms, but in its early sepulchre; and instead of gazing with all that thrilling rapture that a father only knows upon the tender babe, has concealed it from his view by covering its mangled form with the unconscious earth, and to obliterate all traces of the deed has trodden down the yielding soil, and strewn it over with green boughs, or covered it with verdant turf. This is not an exaggerated description, but the narrative of actual fact; other details, more touching and acute, have been repeatedly given to me in the islands by individuals who had been themselves employed in these unnatural deeds." *

It must, however, be mentioned in justice to the Polynesian mother, that instances are sometimes seen where the agonising struggle of a mother's natural feelings, strong to save her child, and the efforts of the father and the relatives to destroy it, are seen in action; though too often a false pride has smothered her better impulses. To search for the cause of this custom among the Polynesians, we have to enter upon the discussion of a complicated series of psychological and social problems, and to go back to a time when the race was in even a more primitive condition than the time we are speaking of. No doubt the example of the Areoi brotherhood had much to do with it; so had irregular amours, and those where the contracting parties were of unequal rank. Laziness played its part, we may be sure, and we must not forget that for its continuance the natives took still higher ground. "If the population is allowed to increase naturally, by-and-by," these Polynesian disciples of Malthus argued, "there will come

* Ellis, "Polynesian Researches," vol. i., p. 200.

a time when these small islands will not produce food sufficient for the population on them." It was curious, however, that it was the females who were most often killed; this selection of the woman-child for death may be taken as indicating the long course of debasement to which she was subjected, when she was allowed to survive, all her life long. The result was that in some of the islands where infanticide was much in vogue, there would be five men to one woman. In New Zealand slaves often kill their offspring, so that they may not, like their parents, be subject to a life of servitude; and, in the same country, as in many other savage ones, a wife will destroy her offspring in a fit of jealousy and rage with her husband.

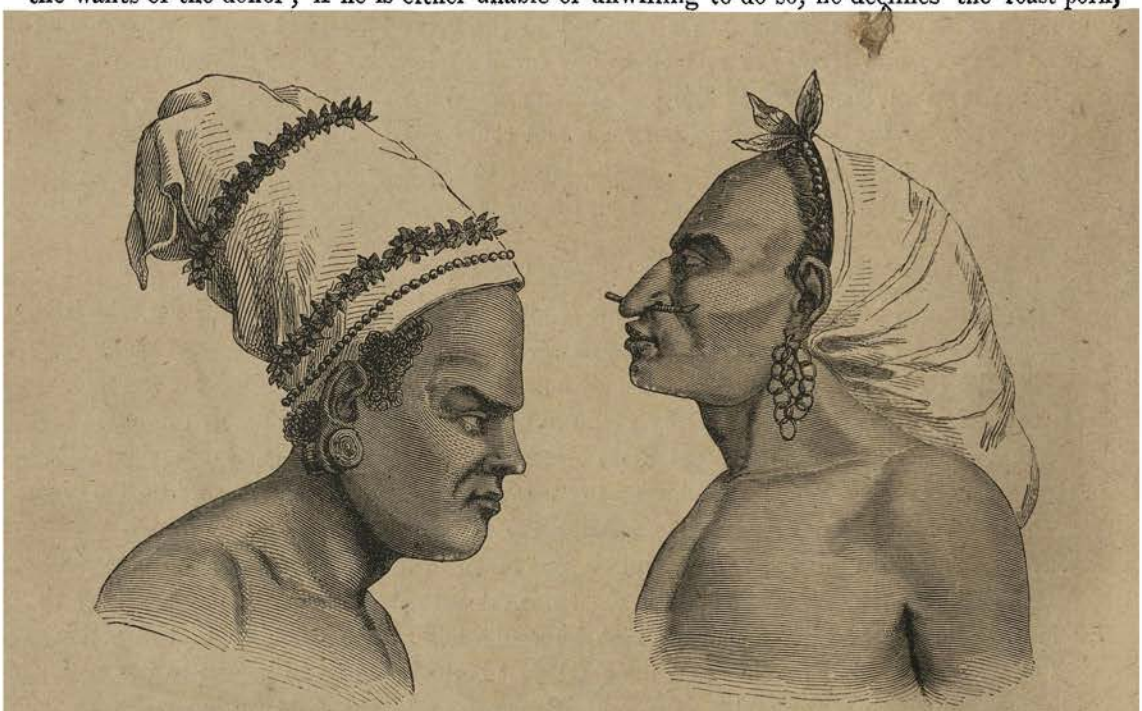
Female infanticide is by no means confined to the Polynesians, but is prevalent among nearly all savages; and if we are to look to one broad explanation of its general prevalence, we may see it in the fact that in times of scarcity and war women-children were a nuisance and encumbrance to the tribe. They ate food, and could not take wild animals; they could not fight; but they were a temptation to the tribes in the vicinity to make raids upon the village they were in for the purpose of stealing them for wives.

Some Peculiar Customs.

When a child is born to a chief—if its life is intended to be spared—the parents take it to the public *marae* (or temple), where it remains for five or six days, and undergoes many ceremonies in order that the favour of the gods may be secured. The smaller chiefs are not allowed this favour, but imitate their superiors by performing similar ceremonies in their private family temples, but these rites receive no attention except from their relatives and dependants. At one time various other ceremonies, in addition to those at the temple, were performed on the birth of a child which was intended to live. After the mother had put herself into a profuse perspiration, she bathed in the sea, the infant was taken to the water almost as soon as it was born, and in the Hervey Islands, after the child was taken to the temple, the priest caught the god in a snare made of human hair, so that he could not escape listening to the petitions which were offered to him, praying that the child just born should be an honour to the nation, and be more famous than any of his ancestors. Soon after this, the child was invested with the name and office of its father, who was henceforward considered as its inferior; but during the time the child was in its minority the father exercised his rights as its guardian, and in the name of his son.

We have seen in former chapters how the custom of deforming the head is common among many American tribes; but we are not prepared to find this habit among a people so much higher in the savage scale as the Polynesian. Nevertheless, in Tahiti at least, it was at one time universal among the males (p. 48). "The forehead and the back of the head of the boys were pressed upwards, so that the upper part of the skull appeared in the shape of a wedge. This, they said, was done to add to the terror of their aspect, when they should become warriors." Hospitality is not the feature which is least prominent or pleasant in the savage, and we have already intimated that in the Polynesian Islands this virtue is exceedingly marked, though whether from the best of motives, we will not hazard an opinion. At all events, among the people whose habits we are now sketching, hospitality is carried to a great extent, and performed in the most graceful manner. At one time, before the grasping ways of civilisation had entered into their souls, it was the custom when a foreign ship arrived at any of the islands

for each native, so far as the supply of guests would go, to select each a seamen as his friend, and during his stay to attend to all his wants on board and on shore, often refusing to accept anything in return, though in most cases it was expected that on leaving the "friend" would make a present to his attentive entertainer. Among themselves they are equally hospitable. If a man is in want of anything—cloth, a house, a canoe, a net, anything, in fact—all he has to do is to roast a pig, cut it into pieces, and send them round by a messenger to certain of his friends. Each man who accepts a piece is bound to the utmost of his ability to supply the wants of the donor; if he is either unable or unwilling to do so, he declines the roast pork,



NATIVES OF SANTA CRUZ, SHOWING THE FLATTENED HEAD.

which is offered to another, until the messenger effects his purpose. Generally speaking, it is a rather expensive meal which is then eaten.

Tattooing is by no means confined to the Polynesians, but this "dermal art" is certainly carried by them to an extent which is unequalled among any other people. It pervades all the principal groups of islands, and is practised by all classes, though to a greater extent by the Marquesans and New Zealanders than any other. By the vast number of them it is adopted simply as a personal ornament, though there are some grounds for believing that the tattoo may, in a few cases and to a small extent, be looked upon as a badge of mourning, or a memento of a departed friend. Like everything else in Polynesia, its origin is related in a legend, which credits its invention to the gods, and that it was first practised by the children of Taaroa, their principal deity, and for purposes the most immoral. The sons of Taaroa and Apouvaru were the gods of tattooing, and their images were kept in the temples of those who practised the art as a profession, and to them

petitions are offered, that the figures might be handsome, attract attention, and otherwise accomplish the ends for which they submitted themselves to this painful operation. The colouring matter was the charcoal of the candle-nut mixed with oil, and the instrument used was a needle made of fish-bone, and a thread which was drawn through the skin, after which puncturing, the black colouring matter was injected with instruments made for the purpose.

NEW ZEALANDER BEING TATTOOED.

To show any signs of suffering under the operation is looked upon as disgraceful, and accordingly, in some of the islands, while the operation is going on the young man undergoing it will lay his head on the lap of his sister, or of some young relation, while a number of female friends will keep up a song, so as to drown the murmuring which the torture may draw from him inadvertently, and that, therefore, he may not be demeaned in the eyes of his countrymen, who are present as spectators.

Tattooing is practised by both sexes, and its performance marks an important era in the life of the youthful Polynesian. The tattoo of the Marquesans and New Zealanders is the most artistic; that of the Sandwich and Palliser Isles the rudest of all. The designs are often very intricate (see the engravings on pp. 52, 53); but they vary immensely. Sometimes figures of animals, plants, and other natural objects are tattooed. A cocoa-nut is a favourite

object. "I have often," remarks Mr. Ellis, "seen a cocoa-nut tree correctly and distinctly drawn, its root spreading at the heel, its elastic stalk pencilled, as it were, along the tendon, and its waving plume gracefully spread out in the broad part of the calf. Sometimes a couple of stems would be twined up from the heel, and divided in the calf, each bearing a plume of leaves. The ornaments round the ankle and upon the instep make them often appear as if they wore the elegant Eastern sandal. The sides of the legs are sometimes tattooed from the ankle upwards, which gives the appearance of wearing pantaloons with ornamented seams. From the lower part of the back a number of straight, waved, or zigzag lines run in the direction of the spine, and branch off regularly towards the shoulders; but of the upper part of the body the chest is the most tattooed. Every variety of figure is to be seen—cocoa-nut and bread-fruit trees, with convolvulus wreaths hanging around them, boys gathering the fruit, men engaged in battle, in the manual exercise, triumphing over a fallen foe; or, as I have frequently seen, they are represented as carrying a human sacrifice to the temple. Every kind of animal—goats, dogs, fowls, and fish—may at times be seen on this part of the body; muskets, swords, pistols, clubs, spears, and other weapons of war are also stamped upon the arms and chest. They are all crowded upon the same person, but each one makes a selection according to his fancy; and I have frequently thought the tattooing on a man's person might serve as an index to his disposition and character. The neck and throat were sometimes singularly marked. The head and the ears were also tattooed, though among the Tahitians this ornament was seldom applied to the face. The females used the tattoo more sparingly than the men, and with greater taste. It was always the custom of the natives to go barefooted, and the feet, to an inch above the ankles of the chief women, were often neatly tattooed, appearing as if they wore a loose sandal or elegant open-worked boot. The arms were frequently marked with circles, their fingers with rings, and their wrists with bracelets. The thin, transparent skin over the black dye often gave to the tattoo a tinge of blue. The females seldom, if ever, marked their faces; the figures on their feet and hands were all the ornaments they exhibited. Many suffered much from the pain occasioned by the operation, and from the swelling and inflammation that followed, which often continued for a long time, and ultimately proved fatal. This, however, seldom deterred others from attempting to secure the badge of distinction, or embellishment of person."

In the South Sea Islands the tattooing is in dotted lines; in New Zealand the lines are continuous, and are made in the most painful manner by driving little chisels through the skin. This operation is even more painful than the corresponding one just described in the South Sea Isles, and will sometimes take years. Especially was it tedious in former years, when the only tools they had were the blunt ones of jade. The tattooer in good practice is generally a wealthy man, for the best paying "patient" gets the best tattoo; and accordingly the person operated on is careful to act liberally to the "dermal artist," in case he inadvertently lets the chisel slip, and so inflicts an indelible disfigurement instead of the elegant pattern desired. Slaves in New Zealand are not allowed the honour of the *moko* (or tattoo)—a right reserved for freemen; and though to our European eyes the custom is more honoured in the breach than in the observance, yet whites long accustomed to see the elegantly-tattooed natives say that an untattooed one looks bare and unnatural to their acquired and perhaps corrupted tastes.

The Marquesans, who are among the most handsome of all the Polynesians, and are distinguished for their liveliness of disposition and the ease and quickness of gait and gestures, especially of the women, also surpass all the South Sea Islanders in the extent and varied character of their tattooing. Many of the men cover the greater part of their bodies, and often they divide their faces into compartments, each of which receives a tattoo of a different hue. At other times it is covered with broad stripes, crossing each other at right angles. Some more artistic still, crowd their countenances with figures of lizards, sharks, and other animals, often with their mouths represented as open, which gives a most hideous and repulsive aspect to the otherwise handsome faces thus tattooed. Among them, formerly, in times of scarcity, the chief, if he was provided with sufficient provisions, would invite a number of poor tattoo artists to a feast, and as long as he kept them they were bound to give, gratuitously, a few strokes of tattoo to all who might seek them. These artists were also bound to support each other, in case one might be short of provisions at any time.

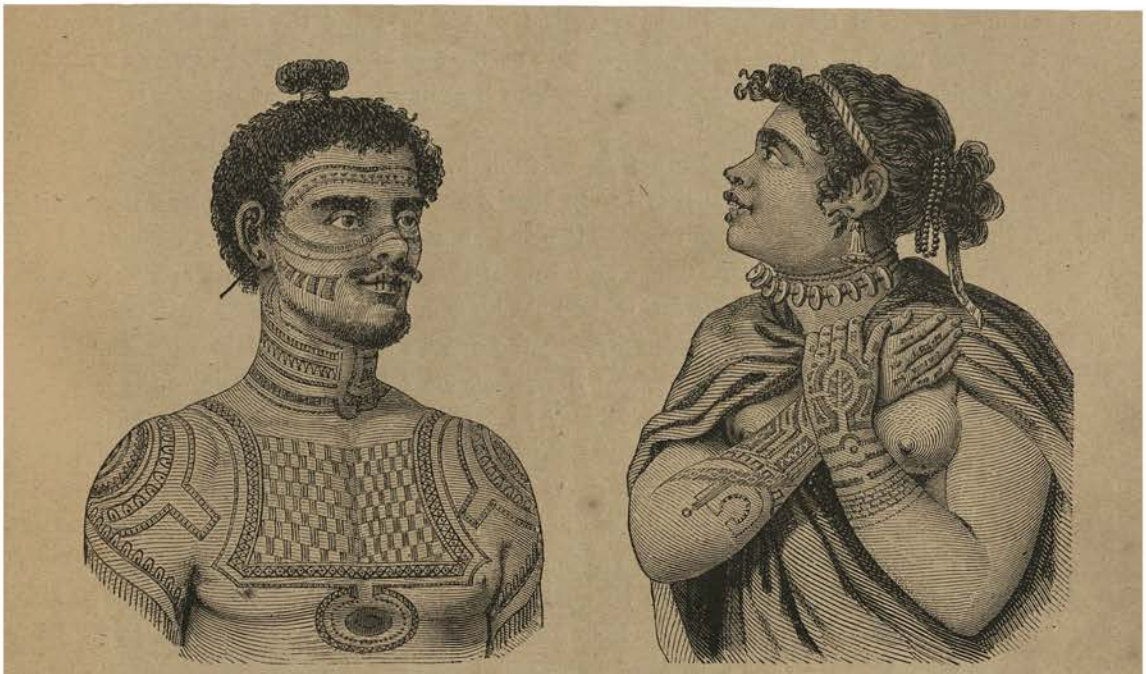
We have a word now thoroughly naturalised in the English language, signifying, when we apply it to a person or a thing, that he, she, or it is ostracised, shunned, "left in the cold," "sat upon," or "sent to Coventry," to use three well-understood "slang" phrases. This is the word *taboo*. It originated about the time when the brilliant discoveries of Cook and the navigators of his period first attracted attention to the Polynesian Islands, and has reference to one of the most peculiar customs of the people we have now under consideration:—viz., the *taboo*, or, as it is properly written, *tabu*, in the South Sea group, and *tapu* in New Zealand. The meaning of the word is really "sacred," though it implies no moral quality in the person or object "tabooed," but only that he, she, or it is set apart from ordinary purposes, and is exclusively appropriated to persons or things considered sacred; sometimes it means devoted, as by a vow. Perhaps nothing in connection with Polynesians has been so long familiar, in name at least, to Europeans as this *tabu*, but few facts of ethnology are less thoroughly understood. It is nothing rare to find the most erroneous descriptions of it in works even authoritative on other points. Therefore, before adding some further remarks on the subject, it may be well to give Mr. Ellis's account of it, even though the passage is long, as it is by far the most trustworthy statement regarding the custom which we possess—a statement for which I have the authority of an intelligent Sandwich Islander, to whom I read it some years ago:—"The *tabu*," this late eminent missionary remarks, "separating whatever it was applied to from common use, though it prevailed with some slight variations in the different groups in the Pacific, has not been met with in any other part of the world. Although employed for civil as well as for sacred purposes, the *tabu* was entirely a religious ceremony, and could be imposed only by the priests. A religious motive was always assigned for laying it on, though it was often at the instance of the civil authorities; and persons called *ki ai moku* (island keepers), a kind of police officers, were always appointed by the king to see that the *tabu* was strictly observed. The antiquity of the *tabu* was equal to the other branches of that superstition of which it formed so component a part, and its application was both general and particular, occasional and permanent. The idols, temples, persons, and names of the king and members of the reigning family—the persons of the priests, canoes belonging to the god, and the heads of men who were devotees of any particular idol, were always *tabu* (or sacred). The flesh of hogs, turtle, and several kinds of fish, cocoa-nuts, and almost everything offered in sacrifice, was *tabu* to the use of the gods and

the men; hence the women were, except in cases of particular indulgence, restricted from using them. Particular places, as those frequented by the king for bathing, were also rendered permanently *tabu*. Sometimes an island or a district was *tabued*, when no canoe or person was allowed to approach it. Particular fruits, animals, and the fish of certain places were occasionally *tabu* for several months from both men and women. The seasons generally kept *tabu* were—on the approach of some great religious ceremony, immediately before going to war,

TATTOOED SAVAGE OF THE MARQUESAS ISLAND.

and during the sickness of chiefs. Their duration was various, and much longer in ancient than in modern times. Tradition states that in the day of Umi there was a *tabu* kept thirty years, during which the men were not allowed to trim their beards, &c. Subsequently, there was one kept five years. Before the reign of Kamehameha, forty days was the usual period; during it ten or five days, and sometimes only one day. In this respect the *tabus* (or seasons of restriction) in the Sandwich Islands, appear to have exceeded those in the islands further south. The longest season of prohibition in Huaheine known to the natives was the *tabu* of Mohono, which lasted ten or twelve years. It was during this period that the hogs became so numerous and large that they destroyed all the *fehis* (or mountain plantains) excepting those growing on the summits of the highest mountains.

"The *tabu* seasons were either common or strict. During a common *tabu*, the men were only required to abstain from their ordinary avocations, and attend at the *heiau*, where the prayers were offered every morning and evening. But during the season of strict *tabu*, every fire and light on the island or district must be extinguished; no canoe must be launched on the water, no person must bathe, and except those whose attendance was required at the temple, no individual must be seen out of doors; no dog must bark, no pig must grunt, no cock must crow, or the *tabu* would be broken, and fail to accomplish the object designed. On these occasions they tied up the mouths of the dogs and pigs, and put the fowls under a calabash, or fastened a piece of cloth over their eyes. All the common people prostrated themselves, with their faces



SPECIMENS OF MARQUESAN TATTOOING.

touching the ground, before the sacred chiefs, when they walked out, particularly during the *tabu*; and neither the king nor the priests were allowed to touch anything—even their food was put into their mouths by another person. The *tabu* was imposed either by proclamation, when the crier or herald of the priests went round, generally in the evening, requiring every light to be extinguished, the path by the sea to be left for the king, the paths inland to be left for the gods, and so on. The people, however, were generally prepared, having had previous warning; though this was not always the case. Sometimes it was laid on by fixing certain marks, called *unu unu*, the purport of which was well understood, on the places or things *tabued*. When the fish of a certain part are *tabued*, a small pole is fixed in the rocks on the coast, in the centre of the place, to which is tied a bunch of bamboo leaves, or a piece of white cloth. A cocoa-nut leaf is tied to the stem of a tree, when the fruit is *tabued*. The hogs which were *tabued*, having been devoted to the gods, had a piece of cinnet woven through a perforation in one of their ears. The prohibitions and requisitions of the *tabu* were strictly enforced, and every

breach of them punished with death, unless the delinquent had some very powerful friends who were either priests or chiefs. They were generally offered in sacrifice, strangled, or dispatched with a club or a stone within the precincts of the *heiau*, or they were burnt. An institution so universal in its influence, so inflexible in its demands, contributed very materially to the bondage and oppression of the natives in general. The king, sacred chiefs, and priests appear to have been the only persons to whom its application was easy; the great mass of the people were at no period of their existence exempt from its influence, and no circumstance in life could excuse their obedience to its demands. The females in particular felt all its humiliating and degrading force. From its birth the child, if a female, was not allowed to be fed with a particle of food that had been kept in the father's dish, or cooked at his fire; and the little boy, after being weaned, was fed with his father's food, and as soon as he was able sat down to meals with his father, while his mother was not only obliged to take hers in an out-house, but was interdicted from tasting the food which he ate."

The *tabu* was thus a source of great degradation to the women, and oppression to the people; yet it was not an unmitigated evil. In New Zealand, for instance, the *tapu* was, in its influence, more useful and good than evil. It acted as a guardian of property and morals, though it must be confessed that terror and superstition were its principal aids. In that country a woman is *tapu* when she has a child. The man who is tattooing another is *tapu* (a most necessary precaution against disturbing the artist when engaged in such a delicate operation); a field of potatoes is *tapued* by the priest (or *tohunga*); a canoe which has the *tapu* mark on it is safe from injury or disturbance; a tree, if a strip of bark is removed from it, is *tapu* for the purpose of the discoverer of it making a canoe—none else will touch it. A girl as soon as she is betrothed is *tapu;* a married woman is *tapu* to all but her husband, and the breakers of this *tapu* must pay the penalty of the breach. A chief (as well as everything which he possesses) is *tapu;* if his blood falls on anything, it is *tapu;* if a man falls overboard from a canoe, that canoe is *tapu*, and can never be used again; if even a pig touch a piece of ground which has been *tapued*, that pig is *tapu*. Men going into battle are *tapu;* they can do no more work, except what relates to the labours of war, until, with much ceremony and elaborate rites, the *tapu* is taken off them. The house in which a person dies is painted with red ochre and *tapued;* hence every care is taken that a person never dies in a house, for in such a case the house could never be used again. He is accordingly removed for this purpose, if his relatives are sufficiently alive to his speedy dissolution, to some temporary erection, the disuse of which is of little moment. "The *tabu*," to use the words of the celebrated missionary, Williams, "is the secret of power and the strength of despotic rule. It affects things both great and small. Here it is seen tending a brood of chickens, and there it directs the energies of a kingdom. Its influence is variously diffused. Coasts, islands, rivers, and seas; animals, fruit, fish, and vegetables; houses, beds, pots, cups, and dishes; canoes, with all things that belong to them, with their management, dress, ornaments, and arms; things to eat and things to drink; the members of the body; the manners and customs; languages, names, temper, and even the gods also, all come under the influence of the *tabu*. It is put into operation by religious, political, or selfish motives, and idleness lingers for months beneath its sanction. Many are thus forbidden to raise their hands or extend their arms in any useful employment for a long time. In this district it is *tabu* to build canoes; on that island it is *tabu* to erect good houses.

The custom is much in favour among chiefs, who adjust it so that it sits easily on themselves, while they use it to gain influence over those who are nearly their equals; by it they supply many of their wants, and command with it all who are beneath them. *Precedent* is all that need check such a dignitary in getting a *tabu* established; let ancient customs made and provided for be infringed, and he will immediately feel that even his power is in danger."

In most of the islands the progress of civilisation has done away with the *tabu*—or at least robbed it of its more prominent characteristics. The missionaries very properly, in this respect at least, exercised on the whole a sound judgment in making the abolition of the *tabu* a necessary accompaniment of the new order of things which they introduced into the islands. The natives, however, still call Sunday *La tabu* (day sacred), and if the attentions of frolicsome mariners, who have just been landed in the latest batch of "liberty men" from Her Britannic Majesty's ship *Bellerophon* are not agreeable to the dusky damsels, among whom they have been set ashore, as types of that well-known dignity, politeness to foreigners, modesty, and general amiability characteristic of our nation, an awe-struck whisper of "*tabu*," informs the gallant cap'n of the foretop that his course had better lie in another direction.

CHAPTER III.

War Customs in Polynesia.

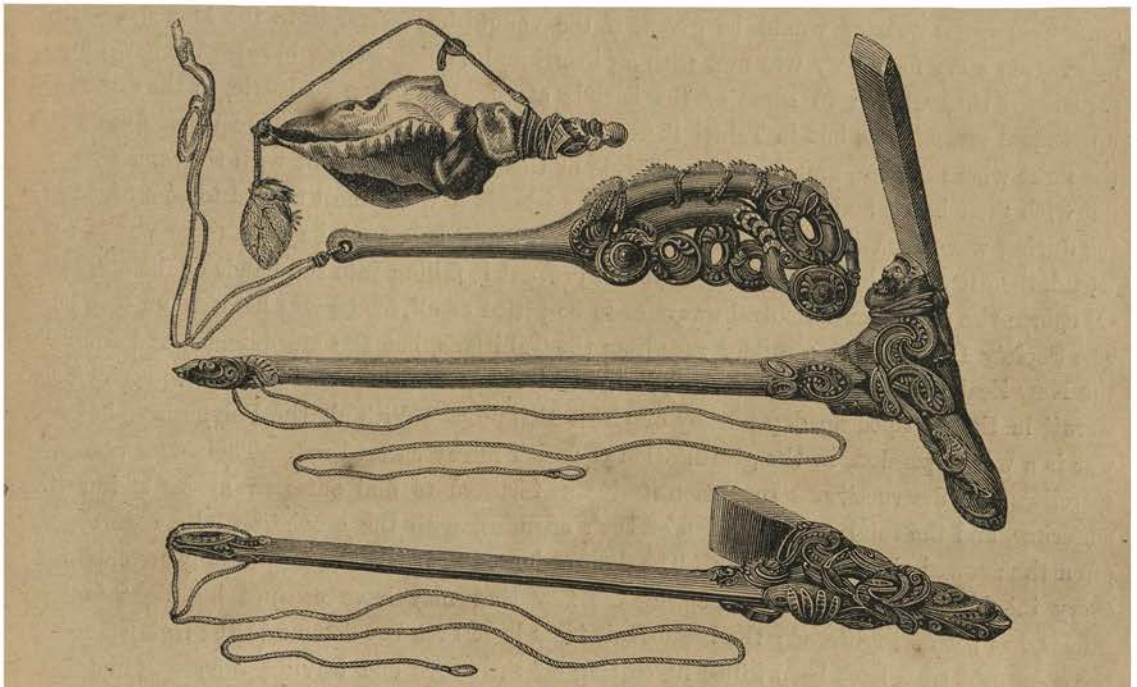
The customs under this heading must always bulk largely in the history of any savage people. But to a people so abominably addicted to war as were the Polynesians before they learned better manners, a volume would scarcely suffice to give a fairly exhaustive account of the various rites and customs which are observed on the occasion of one set of islanders indulging in this "game of kings" with another. They are, however, too important to be altogether passed over in silence. Accordingly let us, as far as space will permit, sketch in outline a few of their more prominent features as regards war. In Tahiti, as, indeed, in all the islands, there were many gods specially presiding over war and fighting men, who, before going to battle, propitiated them by many ceremonies and rites. As the time approached there was much cleaning of weapons (which had, however, rarely opportunity of rusting much), and a human sacrifice was offered up to procure the favour of the gods. War was then declared, councils held, and impassioned, wild, exciting, and withal eloquent addresses, delivered by the principal chiefs or orators. While the men hastened to the field, the women, children, and aged people remained in the village, or were conveyed to some place of safety. Though the warriors, as among the Indians, and indeed most savages, were freemen, and only compelled to follow their leaders as long as they chose, the constitution of their limited society rendered their fidelity almost a matter of course. The summons to war was never disobeyed. Each chief led his own dependants or subordinates, and after arriving at the general encampment of the head chief, reported his presence, and encamped with the rest. If, as was generally the case, the expedition was by sea, the priests

made long and earnest intercessions to the gods to leave their enemies and enter their canoe, and wield the spears and clubs of the nation to which the petitioners belonged. In the sacred canoe a temporary erection, in the shape of a temple for the god to dwell in, was built. Generally, however, only a red feather from the idol was taken into the canoe along with the expedition, and the images of the gods themselves were left in a specially-built house ashore. This house required to be built in one day, and during the time it was being built no one must eat, no canoe must be launched, no fire lighted. All these things were *tabu* for that day. The building of the house of the gods finished, a man was offered in sacrifice, and buried at the foot of the central pillar.

INTERIOR OF A NEW ZEALAND "PAH."

The men marched to battle to the sound of shell conches and drums, with flags flying. But they took good care, after leaving their encampment, to leave no food on the altar, in case the gods whose images they had deposited in the house, instead of coming along with the warriors and assisting them in the fight, should stay behind to enjoy the good things there provided! When the contending armies met there was much bravado, a vast amount of abuse and general swagger—challenges, casual encounters, then a spear or club was thrown, and finally came the savage onset—after which all politeness or insult was equally gone. Death to the most in the shortest space of time, and in the most cruel manner consistent with speed, were the only thoughts of the frenzied combatants. At other times matters were conducted with a dignity which we can hardly believe could be exhibited among a savage people. Before the battle commenced the chiefs of the contending armies walked about arm in arm in sight of both hosts, on, I suppose, the same principle that, as we used to read in the newspapers, gentle-

men of the prize ring used to grimly "shake hands" before they commenced the edifying amusement of battering each other's countenances. After the chiefs had behaved in this polite manner, picked combatants would engage on either side, but as either side began to waver it was reinforced by the onlookers of its nation, who were sitting on the ground watching the combat, after which the contest soon became general. Bards (or *rautis*) also accompanied the troops to battle, and excited the men to valiant deeds by relating in heroic verse the mighty acts of their fathers, the greatness of the chiefs, the weighty issues of the cause they were contending. Doughty songsters were these *rautis*, for often without intermission, as long as the battle raged, they would continue their lays, and have been known to expire from sheer exhaustion.



WEAPONS OF THE NEW ZEALANDERS (AFTER COOK).

In Tahiti the men used to carry a red shield or target, and were generally armed with clubs—*vide* every local museum in Great Britain, Ireland, and elsewhere—which they aimed at the heads of their antagonists. It was supposed that the gods wielded them, though if so, they always took particular good care to supplement the deities' efforts by using all their *own* muscular power to effect their purpose: a belief in Providence in Tahiti does not differ widely in nature from that entertained in more civilised places. The first warrior who fell was seized on, and offered as a sacrifice to the god. Round his body there was always a terrific combat, and once secured the man was laid, often not quite dead, on a number of spears and bound to the temple, where the priests, from the writhings of his body and other signs, deduced auguries as to victory or defeat. If a chief was slain, a number of his friends and young warriors would make a desperate rush to avenge his death, or, as they called it, *vaere toto* (to clear away the blood). Often brothers fought side by side with a constancy and

affection worthy of better things. If one was killed, the survivor dipped his hands in the blood of his slain relative, and besmeared his person with it to manifest his affection, alleviate his sorrow, or to stimulate his revenge. There was no discipline among these savage warriors, though of late the Tongans fought as united bodies, and hence the victories over the Fijians and neighbouring islanders. With this exception, every man fought to his own hand—like the bandy-legged smith who contributed so materially to the victory in the great clan battle at Perth in 1392, but, unlike that worthy, each was perfectly aware which side he was fighting on. The slingers in all these battles were powerful auxiliaries to the side they were on. When one of them appeared in any of the islands, even in time of peace, he was treated with great respect, and received afar off with cries, "Take care, take care, he is an adhering stone," and so on. Sometimes quarter would be given, if the vanquished asked it in the king's name, but more often a cry for mercy was met with an insult and a death-giving blow. We have already mentioned that women in some of the islands attended the men to battle, in the capacity of nurses and *vivandières*, but in Tahiti it not unfrequently happened that the women went into the fight with the men, and fought alongside of them—it is true, not with the same weapons, but with their hands and nails! In many of the islands it was almost as bad to be a friend as a foe during war-time. If you were unfriendly your property would be sure to be wasted; if a friend, then it would be seized or destroyed to prevent it falling into the hands of the other side. Of course the unfortunate neutral was most to be pitied of all, for he was harassed on both sides. The Society Islanders are a milder race than the Tahitians, but the Marquesans, and especially the New Zealanders, are fierce warriors, as the whites know to their cost in the frequent "Maori wars" in that antipodean dependency of Great Britain. "With all the Polynesians, however, war is a war of passion, in the gratification of which mercy entered not. Their wars were most merciless and destructive. Invention itself was tortured to find out new modes of inflicting suffering, and the total extermination of their enemies, with the desolation of a country, was often the avowed object of the war. The design, horrid as it is, has been literally accomplished; every inhabitant of an island, excepting the few that may have escaped by flight in their canoes, has been slaughtered; the bread-fruit trees have been cut down and the fruit left to rot; the cocoa-nut trees have been killed by cutting off their tops and leaving the stems in desolate leafless ranks, as if they had been shivered by lightning. Their wars were not only sanguinary, but frequent; yet from a variety of ceremonies which preceded the expeditions, they were seldom prompt in commencing hostilities. What they were prior to the first visits of foreigners, we have not the means of correctly ascertaining; but since that time, the only period during which correct dates can be affixed to events in their history, the short and simple annals of Tahiti are principally filled with notices of destructive wars, and the effects of desolation still visible prove that they have been not less frequent in the other islands. The occasions of hostility were also at times remarkably trivial, though not so their consequences. The removal of a boundary mark, the pulling down of the king's flag, the refusing to acknowledge the king's son as their future king, speaking disrespectfully of the gods, of the king, or the chiefs, the slightest insult to the king, chiefs, or any in alliance or friendship with them, with a variety of more insignificant causes, were sufficient to justify an appeal to arms, or an invasion of the offender's territory with fire and spear. Although there were no standing armies or regular troops in the South Sea Islands, nor any class of men exclusively trained and kept for military purposes, war

was followed as a profession as much as any other, and considered by many as one to which every other should be rendered subservient"—an opinion in the unwisdom and barbarism of which the Polynesians do not stand alone. Talking of the causes of war, we ought to include in the incentives to war in Polynesia love of power and "glory," disputed succession, abduction of women, and infringement of territory. But a cause no less fertile in war relates to one chief taking the cast-off wives of another. It is in Samoa that this chiefly prevails. In this island the lords of creation consider—and law allows them the claim—that they can take as many wives as they please, and turn them off after appropriating any property they may bring to their unworthy spouses. They cannot, however, be divorced, being still his property—in name at least—and if once they marry any one else, it is war to the club with the unfortunate spouse of the "grass widow." The cast-off wife may lead as immoral a life as she likes, and as she in reality does, being usually an attaché of the "stranger's house," the husband is in no way dishonoured or disconcerted thereat. But let her once marry another, and he is in arms at an infringement of the rights of property. The weapons used in war were many, and always terrible instruments, being often set with sharks' teeth, which lacerated the flesh in a horrible manner, and even disembowelling the victim at one blow. In the Sandwich Islands a dagger was in use, and in Tahiti the serrated backbone of the sting-ray took its place. The natives of the Palliser Islands used a javelin, or short spear, and the South Sea Islanders proper a polished dart three feet in length, which was cast from their hands in their naval engagements, but was also occasionally used on land. The instrument used for cutting—or rather sawing off the heads or cutting the throats of their vanquished enemies was, before the introduction of iron, a shell of the pearl oyster. Some of them went into battle bareheaded, but the Hawaian (Sandwich Islander), wore a slight helmet woven of fibre, and shaped exactly like a Greek helmet. It was worn more as an emblem of rank than for any protection it afforded the head of the warrior. The Tahitians wore a fillet or bandage, and others an immense turban of cloth, which not only served to give an appearance of greater stature to the wearer, but also to turn aside the thrust of a spear or the blow of a club.

In some of the Austral or more southern islands, Tubuai, Rurutu, &c., a more extraordinary head-dress still was worn. In Tubuai, it is like a cocked-hat worn with the ends projecting over each shoulder, the front beautifully ornamented with the green and red wing and tail feathers of a species of parroquet. Other head-dresses are in the form of tight-fitting caps with light plumes depending from their summit. The Rurutian helmet was more handsome still. It was made of thick native cloth on a framework of cane, and fitted tight to the head, reaching down to the ears; birds' feathers profusely ornamented it, and behind flowed long human hair, said to be from the beard. On each side above the ears, numerous pieces of mother-of-pearl were placed, depending in a bunch, and attached to the helmet by a small strong cord, similar to those passing under the chin, by which the helmet is fastened to the head. The wild waving of the plumes and mass of human hair, combined with the rattling of the shells, as the wearer's head shook about, produced a noise which added fresh horrors to the din of savage warfare. Various other head-dresses were used in different islands, but the above may suffice as types. The Samoans used to wear a sort of coat of mail made from vegetable fibres; other tribes, breast-plates composed of the teeth of fish, which have been long discontinued, being useless against firearms, which have now taken the place of the

aboriginal weapons of war, though at first, as might be expected, their first introduction to them was productive of sufficient wonder. Ships they thought floating islands, and when they heard the cannon fired, that the reports were the noise of thunder.

When the victory is won, and the vanquished are either slain or have fled in wild disorder, the victors either return home with what prisoners and plunder they have, or they turn to plunder the island, if they have not already had an opportunity of so doing. The vanquished meanwhile seek security in flight, or in the natural strongholds in the mountains, if such exist. Woe betide the helpless aged, the women, and the children, in the savage days of Polynesia. The victors would repair to the villages, and either take them prisoners, or take a merciless pleasure in torturing and slaughtering their victims. Everything valuable was either destroyed or carried off. No age or sex was spared. The females were treated with infinite brutality, and were often murdered, while the aged were happy if once despatched; more often they were disembowelled, and every horrid torture practised on them. "The tenderest infants," writes an eye-witness present in the islands while these atrocities were in full sway, "were perhaps transfixed to the mother's heart by a ruthless weapon—caught up by the ruffian's hands, and dashed against the rocks or the trees, or wantonly thrown up into the air, and caught on the point of the warrior's spear, where it writhed in agony, and died. A spear was sometimes thrust through the infant's head from ear to ear, and a line passed through the aperture, and then the horrid carnage has been applied to the dwellings, while the flames crackled, the dense columns of smoke ascended, and the ashes mingled with the blood from the victims, the cruel warriors had retired with fiendish exultation, some bearing the spoils of plunder, some having two or three infants hanging on to the spear they bore across their shoulders, and others dragging along the sand those that were strung together by a line through their heads, or a cord round their necks. This cruelty was not confined to the slain; the living captives, adults and children, were sometimes thus strung together by cords passed through the head from ear to ear, by holes made with spears." A part of the plunder was given to the priests of Oro, partly in gratitude for his favour in the past, the Rochefoucauldian definition of gratitude being in this case partly applicable—"a sense of favours to receive;" last of all, a human sacrifice was offered up.

This system of offering up human sacrifices resulted in the existence of a number of wild men inhabiting the mountain fastnesses of Tahiti, who had in early life fled thither in terror of being seized as a sacrifice to the gods. Several were caught during Mr. Ellis's residence on the island. One that was caught is described as wild and agitated, with his hair and beard uncut for years. Another appeared to have been enfeebled by recent illness, otherwise he could not have been caught or retained. Terror seemed to have dominated every other feeling. No assurances of his safety served to calm him. Wildly he cried, "Ye are murderers! ye are murderers! Do not murder me! do not murder me!" Even after he had been treated kindly, and received food and clothing, the only words he would utter were, "Do not kill me!" Noise distressed him, and though he appeared somewhat interested in what he saw around him, he yet took the earliest opportunity of again fleeing to the mountains. He was under a panic of being sacrificed to the gods. Some of the captives were reserved for slaves, while the dead bodies were left to be devoured by the hogs and crabs. The lower jaws of the most distinguished men were, however, taken away. Often the bones of the arms and legs were also

MAORI WAR-DANCE, NEW ZEALAND.

preserved in order to manufacture out of them tools for making canoes, or as material for fish-hooks. The skulls were made into drinking-cups, or piled in great mounds around the temples. Sometimes they would pile the bodies in rows on the beach, or use them as rollers over which they would launch their canoes into the sea, to save them from grating on the coral beach. An instance is related in which the living captives were used for a similar purpose.

In New Zealand the victors used to (and do still to a small extent) feast on the dead bodies of the vanquished, and a similar disagreeable custom prevailed in the Hervey Islands up to 1823, when it was abandoned, with the abolition of idolatry, and until very recently by the Marquesans and the inhabitants of the Dangerous Archipelago. In New Zealand a warrior, after having killed his foe, would sever the head from the body, and scoop up the warm life blood which was flowing from the dying trunk, and turning to his enemies, would, with fiend-like triumph, drink it before them. The Tahitians, though not addicted to this custom of eating their slain enemies, would now and then, out of mere bravado, eat a few mouthfuls of a vanquished foe—generally the fat which lines the ribs. If they did not eat their enemies, the Tahitians practised a custom scarcely less horrible. This was the *tiputa taata*. After a man had slain his enemy he would cut a hole in the body, through this hole he would push his head, and so carry the corpse along in this manner resting on his shoulders, and even again march into battle with his terrific burden! This by no means exhausts the list of brutalities which were practised on their fallen foes. Some were even of a worse kind, but even the necessities of ethnological description does not allow of their being published, especially in a work of this nature.

To be thanked by the chief in public was the greatest honour which a young warrior could attain to. To boast of his deeds, among most of the Polynesians at least, was accounted very contemptible—a contrast to what we find among most savages, and notably amongst their nearest neighbours—the Papuans—who are braggarts of the vilest type. In a country where war was almost the normal condition of the people, it could not be expected that fortified places—erected to check the progress of an enemy or to prevent surprises—would not be found. These are found, especially in the Hervey Island, composed of trees in the form of an enclosure, in the midst of which the village is placed, and called *pahs* (pp. 56, 64). The New Zealand *pah* is a much more elaborate affair, being, from its natural advantages of position, impregnable on three sides. Since the introduction of firearms, rifle-pits and other civilised modes of defence have been adopted to make the natural strength of the *pahs* still more formidable. How strong they are our troops and the New Zealand volunteers know well to their cost. In the Sandwich Islands, in addition to various naturally strong places, artificial fortifications of a somewhat similar character were erected, until guns, embrasures, and stone walls replaced the old savage fortifications, which, in comparison to the force which they had to resist, were stronger than their modern substitutes.

With the exceptions mentioned, the courtesies of war were little respected after the passions of the warriors were excited. The battle ended only when the weaker party gave way. In some cases, however, ambassadors were used to arrange a cessation of hostilities by settling the cause of dispute, but these instances were rare, and only when both parties were equally matched. If the enemy surrendered, their lands and property were divided among the conquerors, and the captives either murdered, reserved as slaves, or offered up as sacrifices to the

gods. The bodies of those slain in the forts were treated with equal indignity to those slain in the field. Their bodies were, in part at least, eaten by the *priests*, and the rest piled up in heaps along the shore, where the odour from their decomposition became so offensive that the natives would forbear to fish on that part of the coast for some time.

In war-time the chiefs sat in council under trees, boughs and garlands of flowers acting in Polynesia a very significant part in all negotiations. In New Zealand the head of a fallen foe is taken off and preserved with the skin upon it. These heads were sold to the colonists, or to any other purchaser, so that murder became so rife that these purchases had to be prohibited by the Colonial Government. War is the chief object of a Maori's life, and the club (or *merei*) was his chief weapon, though the rifle has now—as elsewhere—taken the place of the aboriginal weapons. The Maories are a brave, manly race, so far as the phrase can be applied to a savage who is deficient in so many of the virtues which ought to be associated with true manliness. Even the children have mimic fights among themselves, in which they rehearse the deeds which they hope afterwards to share in.

Vengeance is with the New Zealander—as all the savage or uncivilised world over—a sacred duty. Once let the blood of a relation be spilled, and his nearest of kin takes a vow (or rather is bound by law) to take no food except what is indigenous to New Zealand until he has seen the blood of a slain man. He sallies forth from the *pah*—and as he must slay somebody, he would murder his father or mother, supposing either of them was the first person he met. It must be somebody. If a foe, so much the better; but his own relatives and friends are not exempt from danger. If he fails to find anybody, then he must apply to the priest, who, with elaborate ceremonies, acquits him of the necessity of a further effort to satiate his vengeance. The war-dance of New Zealand is one of the wildest which we have yet had occasion to notice. Our illustration of it (p. 61) saves the necessity of a detailed description.

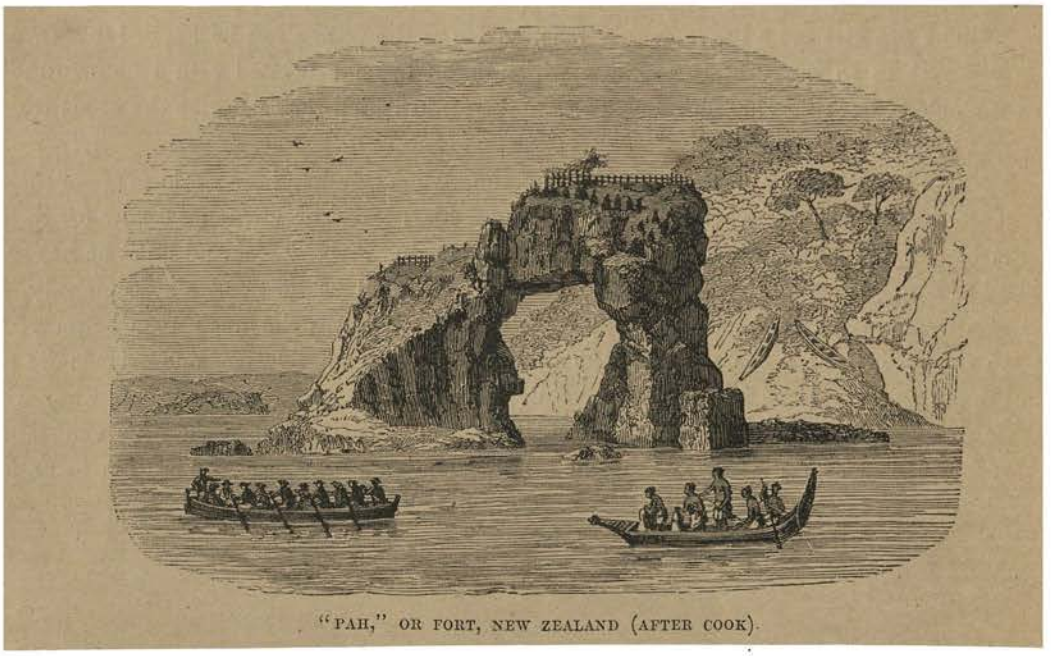
CHAPTER IV.

Mythology and Religion of the Polynesians.

Polynesian mythology is perhaps one of the most voluminous in the whole range of savagedom. They are a people of fertile and even poetical imagination, and a collection of their tales about their gods and the stories which they have interwoven into their religion would fill a volume; indeed, it has supplied part of several, and has a separate one devoted to it.* Most of their tales are confused or childish, and few of them do not exhibit the cruel despotism and low morality of the race. Yet curiously, though they have "gods many and lords many," few of them—unlike those of Greece and Rome—have immoral attributes attributed to them; a remarkable fact, when the licentious character of the nation is taken into consideration. The

* Sir George Grey's "Polynesian Mythology."

ocean had many gods assigned to it, not including the *Dii minores*, there were upwards of twenty chief gods; these were probably originally celebrated seamen, or men who had excelled in nautical pursuits, and from being the subject of many tales in which their deeds were celebrated, they became, in course of time, deities. The same process of canonisation and deification can be traced among other nations. We have alluded to the shark-gods. Sharks were not, as is often stated, really worshipped as gods, but only as messengers of the gods, and ministers of their vengeance. They were supposed to recognise a priest in a canoe, and to retire at his bidding, and to spare him in case of a wreck. *Theoretically*, at least, this was so; *practically*, they were in the habit of swallowing the ecclesiastic, if he was so foolish as to



"PAH," OR FORT, NEW ZEALAND (AFTER COOK).

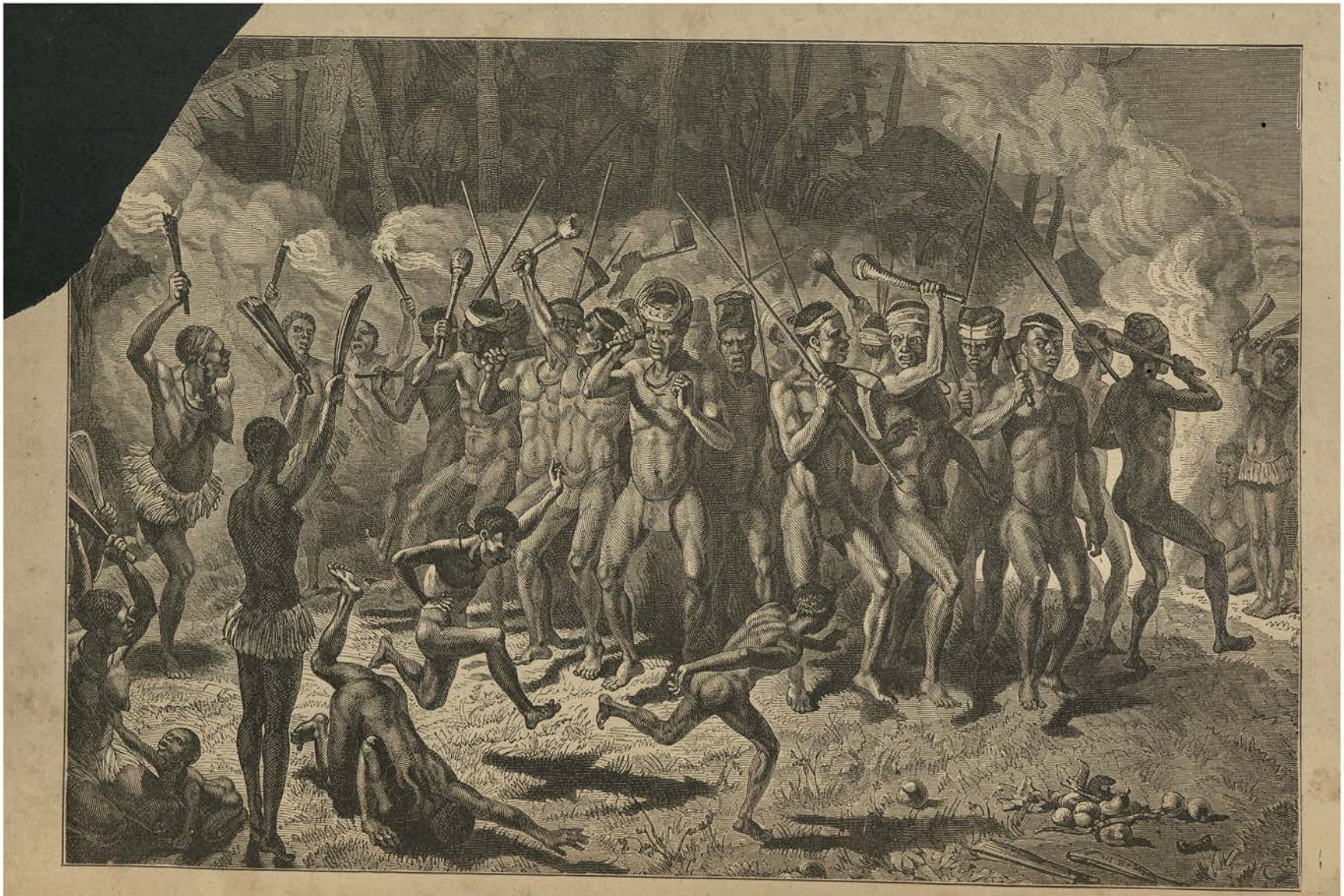
endanger the truth of the maxim he taught by putting himself in the shark's way. In one island, only a few years ago, a temple was constructed for a shark, and in the enclosed piece of water inside he was regularly fed by the priests. In other places they used to feed in the bays until they got quite tame.*

There were other aerial gods, who were worshipped under the figures of birds. But these were not the only ones. "By their rude mythology each lovely island was made a sort of fairyland, and the spells of enchantment were thrown over its varied scenes. The sentiment of the poet—

> "Millions of spiritual creatures walk the earth
> Unseen, both when we wake and when we sleep,"

was one familiar to their minds; and it is impossible not to feel interested in a people who

* It is rumoured in naval circles that, in former times, the British Government also used to subsidise a shark in the harbour of Port Royal, but for a very different purpose, "Port Royal Tom" receiving his daily offering of junk in order to bribe him to remain in the vicinity of the war-ship, and so frighten the seamen from swimming ashore after nightfall, as they were in the habit of doing!



THE "PILOU-PILOU" DANCE OF NEW CALEDONIA.

were accustomed to consider themselves surrounded by invisible intelligences, and who recognised in the rising sun, the mild and silver moon, the shooting star, the meteor's transient flame, the ocean's roar, the tempest's blast, or the evening's breeze, the movements of mighty spirits. The mountain summit and the fleecy mists that hang upon its brow, the rocky defile, the foaming cataract, and the lonely dell, were all regarded as the abode or resort of these invisible beings." The moon in an eclipse was under the control of some evil spirit, and prayers were offered up in the temples for its release. Others—for there are no canons of Polynesian mythology—believed that the moon had been swallowed by the irate god which it had offended. Then so much the worse, and so many more the presents to persuade the angry god to abate his anger and eject the orb of night, or of day (for the same happened with the sun when it was eclipsed), from its stomach. The mechanical arts had their gods; and, while Esculapius alone presided over the art of the Roman physicians, medicine among the Polynesians had many gods, who saw to its interest and to that of its practitioners.

In addition to all these deities there were certain spirits who also played a part in the religious rites of the islesmen, and were supposed to be intermediate between gods and men. These spirits were, however, mostly demons, to calm the ire of whom the aid of the priests had often to be invoked. The images of the gods were rough, unpolished logs, rudely carved into something like the image of a created being, and wrapped in many cloths, and bound round with cinnet of finely braided network of cocoa-nut work, ornamented with red feathers. Into these images the gods at certain seasons were supposed to enter; and though the images were among their most sacred things, yet after the gods had departed out of them they were comparatively powerless in themselves. There were, in addition to these hideous, inartistic wooden images, others consisting of siliceous or calcareous stone, or of rude uncarved angular columns of trap, and only ornamented with native cloth. The idols were in most cases ornamented with feathers; or, if the images were hollow, then the inside was filled with them. These feathers were supposed to possess all the attributes of the gods, who had infused into these objects their supernatural influence.

At one time lizards were held in reverence in the Sandwich Islands, and in one of the temples was the figure of one. The Tahitians, in addition to the respect they paid to certain fish (such as sharks), reverenced the heron, kingfisher, and other birds. The Sandwich Islanders, like so many other people, regarded the raven with religious, or, at least, superstitious feelings; and the New Zealanders looked upon a species of tree-creeper as a kind of divinity. The Tongans, according to Mariner, respected lizards, porpoises, and a species of water-snake, under the belief that the deities entered the bodies of these animals The Maoris also believed that the gods selected the bodies of lizards as their favourite abodes.*

The Polynesian temples (or *marais*) were either national, local, or domestic. On certain days in the year the gods were taken out, painted and "dressed" anew by the priests, who revelled in intoxication during the process, though the women were prohibited under pain of death from witnessing the operation. In New Zealand, anything which a Maori cannot understand is *atua* (a god), to which respect—even though the object is invisible—is paid. In New Zealand it is doubtful whether there are any idols, properly speaking, the carved figures

* Bishop of Wellington, in *Transactions of the Ethnological Society*, 1870, p. 367.

seen in the *pahs* being only works of art, and viewed with no sacred feelings. The priests of the national temples were a distinct class, and the priesthood, in all its departments, was hereditary, while the heads of the families were priests in their own families. The king was sometimes the priest of the whole nation, and, as in the case of Tamatoa, at one time King of Raiatea, the prayers of the people were presented to him, and by him again to the gods direct. It is not true, however, as I have seen it asserted, that Tamatoa was ever deified during his life and worshipped as a god. He was only, at best, the substitute for the god whose high priest he was. It may also be noted, that the highest sacerdotal dignity was not unfrequently held by some member of the reigning family—so intimately blended was the political and religious life of the Polynesians. To avert the anger of the gods, and to secure their sanction in the commission of the grossest crimes, were the only motive or instigating principle in the piety of these people. The priests led no idle life; to the gods they had to offer many prayers, and often many human sacrifices. They were by no means the least intelligent of their class, and in New Zealand, at least, they were among the first to adopt Christianity; hence the travestie of that faith which is now the religion of a large number of the Maoris. Animals, fruits, &c., were all presented to the idol, but these were not the only things.

In the priestly language—apparently intended to shroud the horrible deeds from direct light—there were *fish* presented to the gods. The *fish* were in reality human victims. They were offered upon altars at great national festivals (p. 69), during the illness of their rulers, and on the erection of their temples. "I have been informed," writes the author whom we have already so frequently referred to, "by several of the inhabitants of Maeva, that the foundations of some of the buildings for the abode of their gods were actually laid in human sacrifices; that at least the central pillar supporting the roof of one of the sacred houses at Maeva was planted upon the body of a man who had been offered as a victim to the sanguinary deity afterwards to be deposited there. The unhappy wretches selected were either captives taken in war, or individuals who had rendered themselves obnoxious to the chiefs or the priests. When they were wanted, at the request of the priest a stone was sent by the king to the chief of the district from which the victims were required. If the stone was received, it was an indication of an intention to comply with the requisition. It is a singular fact, that the cruelty of the practice extended not only to individuals, but to families and districts. When an individual had been taken as a sacrifice, the family to which he belonged was regarded as *tabu* or devoted; and when another was required, it was more frequently taken from that family than from any other, and a district from which sacrifices had been taken was, in the same way, considered as devoted; and hence, when it was known that any ceremonies were near, on which human sacrifices were usually offered, the members of *tabu* families, or others who had reason to fear they were selected, fled to the mountains, and hid themselves in the caverns till the ceremony was over. In general, the victim was unconscious of his doom, until suddenly stunned by a blow from a club or stone, sometimes from the hands of the very chief on whom he was depending as a guest for the rights of hospitality. He was usually murdered on the spot, his body placed in a long basket of cocoa-nut leaves, and carried to the temple. Here it was offered, not by consuming it with fire, but by placing it before the idol. The priest, in dedicating it, took out one of the eyes, placed it on a plantain-leaf, and handed it to the king, who raised it to his mouth, as if desirous to eat it, but passed it on to one of the priests or attendants, stationed near him for

the purpose of receiving it. At intervals during the prayers some of the hair was plucked off, and placed before the god; and when the ceremony was over, the body was wrapped in the basket of cocoa-nut leaves, and frequently deposited on the branches of an adjacent tree. After remaining a considerable time, it was taken down, and the bones were burned beneath the rude pavement of the *marae*. These horrid rites were not unfrequent, and the number offered at their great festivals was truly appalling." A net of cocoa-nut leaves which had been dragged through the sea, was also at certain seasons offered to the gods, along with fragments of coral which had been torn up, so as to induce them to cleanse the land from pollution, and make it as pure as coral. Without this rite having been performed, it would have been unsafe to have remained on the land.

The Polynesians are, or were—for I fancy they do not now go with such fervour into their new faith as they did into the old—an eminently religious people—that is, if we look at religion as something apart from morals, or unconnected with any peculiar belief or dogma. Into every act of life religious observances entered. They prayed before they ate food, tilled the ground, launched their canoes, built their houses, cast their nets, planted their gardens, and commenced or ended a journey. The first fish taken and the first fruits grown were sacred, and these in addition to a number of others regarded as sacred were taken to the altar. The king publicly acknowledged the supremacy of the gods, and celebrated the act with great feasting and rejoicing. In the "ripening of the year," there was also a great thanksgiving to the gods for their favour in the year gone by. They believed in a land of after-bliss, and in New Zealand a tree used to be shown at Cape Maria van Diemen, which was said to be the one by the aid of which the souls of dead men climbed up to heaven.

Anthropophagism.

Perhaps if there is one feature in the history of the Polynesians better known than another, popularly and widely, it is the reputation they have long borne of preferring the human subject as an article of diet to any of the inferior mammalia. In song and story, this culinary weakness of the "king of the Cannibal Islands" and his dusky subjects has been celebrated. "Cannibalism," however, is a word suggestive of feelings intensely disagreeable to people whose tastes are prejudiced on the question of "the food of the people." Accordingly, to cater to the delicate sensibilities of such persons, the objectionable term is commonly eschewed by amiable writers, in favour of the one which heads this paragraph. Modern mildness does not end here. There is nobody too vile not to find by-and-by an apologist for him, or even some one who will undertake to make his hero or heroine of dazzling purity, a wronged and upright individual in the midst of a perverse generation. Richard—he of the crooked back and Bosworth fame—has long ago undergone this whitewashing process; there is also a good deal to be said for Nero and Caligula. Mary of England was an amiable lady, though possibly her *perfervid* piety was disagreeable to Messieurs the Bishops Cranmer, Latimer, and Ridley, whose followers no doubt maligned her; while all the world knows—though perhaps does not believe—that her namesake the Queen of Scotland was an angel of light and purity! Accordingly, it would be surprising to find that the good services of the literary whitewasher had not been applied also to the Polynesians. Not content with thrusting the ugly word referred to into a corner, and bringing out a genteel one of Greek origin, causing "man-eating,"

under another name, not to "smell as sweet," but to appear less disagreeable than before, it has even been attempted to deny that cannibalism ever existed among the Polynesians, and that people whose friends underwent that process were prejudiced against the natives, and so traduced them; or, that if the Polynesian did eat his brother instead of loving him, he loved him (gastronomically) not only wisely but well—for the custom was conducive of great good, kept down the price of pork, yams, and fowls, saved funeral expenses, thinned the population of an insular country, &c. &c. &c. Moreover, was it not a religious observance, only allowed to certain individuals of high piety and stout digestion, and therefore to be encouraged and praised, instead of being condemned in a chorus of seamen's oaths and

HOUSE OF A GOD AND ALTAR AT HUAHINÉ (AFTER COOK).

missionary hymns? It was all very amusing, but jest aside, it is almost too ridiculous to find any one, in the face of the abundant facts to the contrary, gravely asserting that cannibalism never existed among the Polynesians. No doubt their neighbours—the Papuans—were still greater adepts at cooking their fellow-men, but still man-eating—plain, unmistakable, and vile—existed in these islands up to a very late period, though, if the natives are now questioned on the subject, they affect not to believe it. When a man is introduced to you, dressed in such civilised garments as a frock-coat, kid gloves, and a tall hat, it is not, to say the least of it, pleasant for him to be asked if he or his respected father ever "dined off missionary." Though at no time was cannibalism rampant to anything like the extent it was, and is, among the Papuans, yet it did prevail among the Polynesians, as the most irrefragable facts proved. Even their gods were styled "man-eaters," and the king, when he personified the god, ate (or pretended to eat) the eye of the victim sacrificed, and the priests part of the body, apparently

in reference to this attribute of their deities. The birds which descended to devour the victims on the open-air altars where human victims were sacrificed were supposed to be the gods in that form, indulging in their love of human flesh.

The Marquesans and Palliser or Pearl Islanders were known to be cannibals, and among other horrible tales of this practice it is related that a captive child, famished with hunger, on begging some food from the savage conquerors of her native isle, received a piece of her father's own flesh!

The Hervey Islanders also ate their enemies in order that they might imbibe part of their courage. And it is probable that some such stimulus as this has led to the practice of man-

HUMAN SACRIFICES AT TAHITI (AFTER COOK).

eating, rather than simply to a desire to feast on human flesh, though a tribe of Papuans, who have been only recently discovered in the vicinity of Sumatra, absolutely fatten up the captives they have taken in piracy for this purpose—no religious rite being apparently connected with it. It was even looked upon as an honour to be eaten. "Kill and eat!" the chief cried to his men in battle; and the warriors hurled the threat of "kill and be eaten," at the enemy. When they were preparing for battle the cry always was, "Clear away well, that we may kill and eat, and have a good feast to-day." In the island of Rarotonga they cut off the heads of the slain, piled them in the temple, and finished by eating the bodies. At other times they would be forced to resort to cannibalism to satisfy hunger. It is known that persons have been stolen at midnight from their homes and killed and eaten before morning. Indeed, in some of the islands in times of scarcity, we are told by Mr. Bourne, who visited Mavte and

neighbouring isles in 1825, that members of the same family are scarcely safe from their famished relatives. Instances of depraved appetite are also not uncommon; but both this and the previous cause of cannibalism are not without counterparts in civilised society.

Tradition—lying, let us hope, in this case—relates that in former times if a corpulent man went to the Island of Tapuaemanii, or was seen on the lowland on the reef, *he was seldom or ever seen again*. The inference is patent. The Sandwich Islanders never seem to have been particularly addicted to what is politely known as "long pig," while the Tongans and Savage Islanders (Nuians) are reported never to have indulged in it. In the course of the white-washing process a case of non-cannibalistic propensities has been attempted to be made out for the Marquesans also, but only at the expense of facts. As these respectable islanders have lately awoke to the error of their ways, and discovered that a coat of tattoo and a cotton umbrella is scarcely wardrobe sufficient to satisfy the wants of Trans-pacific civilisation (especially on Sundays), we have no desire to rake up old failings. Still there is no getting out of the mazes of the fact repeatedly vouched to by natives of other islands, missionaries who have resided amongst them, and voyagers of undoubted veracity—such as the Russian Admiral Krusenstern—who have visited them, and state that in times of famine the men butcher their wives, children, and aged parents, stew their flesh, and devour it with "the greatest satisfaction." Even females will, if permitted, join in this horrid repast.

Human bones constitute part of the furniture of their houses, and human hair is used as an ornament on most of their implements of war. The European missionaries who have lived on the islands declare that they devoured most of the bodies of the slain, and though we cannot always place implicit dependence on the "fo'c's'le" tales of seamen, yet it may be noted that Langsdroff was told by a Frenchman who had long resided on one of the islands, that the priests often regaled themselves on human flesh, simply from the delight they took in it. "For this purpose they act as if under the influence of inspiration, and after varied contortions of the body, appear to fall into a deep sleep, before a multitude of spectators. When they awake, they relate what the spirit has said to them in their dream. The communication sometimes is that a woman or a man, a tattooed or untattooed man, a fat or lean man, an old man, or a young man from the next valley, or border of the next stream, must be seized and brought to them. Those to whom this is related immediately conceal themselves near a footpath or river, and the first person that passes that way bearing any resemblance to the description given by the priest, is taken, conveyed to the *marae*, and eaten by the priests. Conduct more diabolical than that here described cannot easily be conceived of. I have always been reluctant to admit the cannibalism of any of the Polynesian tribes, but the concurring testimony of foreigners of every nation by whom the Marquesans have been visited, and of the native teachers from the Society Islands, who have resided for a long time among them, forces upon my mind the belief that they perpetrate this unnatural crime to as great an extent, and under circumstances as aggravating, as has been met with in any age of the world, or among any portion of mankind." Finally, it may be noted that as an article of apparel necklaces of human teeth were unbecomingly popular in some of the islands. In New Zealand cannibalism has been denied, but I think there cannot be the shadow of a doubt that it existed there at one time—and to some extent still exists—in some of its most horrible features.

I will not disgust the reader with the details, but those curious in this and other equally

repugnant habits of the New Zealander will find them stated with all circumstantiality in various publications.*

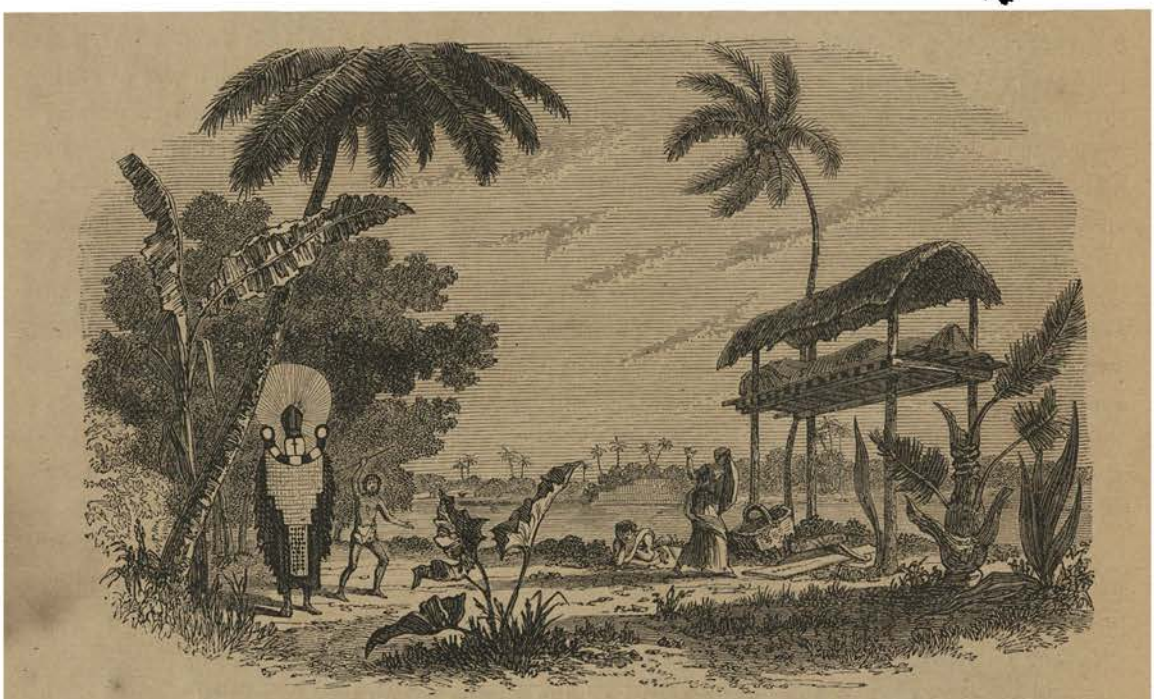
Sorcery, &c.

"Witchcraft" and "sorcery" were, and are still to a great extent, implicitly believed in in the Polynesian Islands, and are understood to be the province of an inferior order of beings—irritable and implacable in the extreme—who dwelt in the skulls of departed warriors, or the images made from them, but also resorted to various sea-shells, particularly the beautiful *Murex ramoces*. To accomplish their purpose of bewitching the person against whom an evil design was cherished, it was necessary not only to pray and perform certain rites, but to procure something connected with him (or her), such as the parings of the nails, a lock of hair, saliva from the mouth, secretions from the body, or else a portion of the food from which the person was to eat. This was supposed to be the medium through which the demon was to enter the body of the person who was to be bewitched, through means of prayers and incantations offered up at the temple. The fear of any one getting saliva, &c., so as to bewitch another, prevails all over Polynesia, and is the reason why the Sandwich Island chiefs used to have a portable spittoon carried about wherever they went, by a confidential servant, and buried every morning. The Tahitians scrupulously burn the hair which is cut off,† and furnish each person his food in a distinct basket. The power of the sorcerer was implicitly believed in—even by themselves—and the fear of being bewitched often brought on illness, which resulted in death. Even the king was not safe from the sorcerers. "Give up, give up," was the language of Meita, a celebrated prophet of Oro, on one occasion to his sovereign; "give up, lest I bend my strong bow;" in other words, "lest I use my power as a sorcerer upon you." The same facts are true regarding the whole of Polynesia. Speaking of the district of Urewa, in the northern island of New Zealand, between Taupo and Hawke's Bay, which, like Lapland in Europe, is supposed to be the especial abode of witches, Dr. Dieffenbach has the following remarks in his well-known work on New Zealand:—"They [the inhabitants of Urewa] are much feared, and have little connection with the neighbouring tribes, who avoid them if possible. If they come to the coast, the natives there scarcely venture to refuse them anything for fear of incurring their displeasure. They are said to use the saliva of the people whom they intend to bewitch, and visitors carefully conceal it, to give them no opportunity of working evil. It is a curious fact, that many of the old settlers in the country have become complete converts to the belief in these supernatural powers. . . . Witchcraft has been the cause of many murders. A few days before I arrived at Aotea, on the western coast, three had been committed in consequence of people declaring on their death-bed that they had been bewitched. It is another curious fact, which has been noticed in Tahiti, Hawaii, and the islands inhabited by the great Polynesian race, that their first intercourse with Europeans produces civil wars and social degradation, but that a change of ideas is quickly introduced, and that the most deeply-rooted prejudices soon become a subject of ridicule to the natives, and are abolished at once. The grey priest (or *tohunga*), deeply versed in all the mysteries of witchcraft and native medical treatment, gives

* See, for example, Polack's "New Zealand," pp. 1—18.

† In most parts of Great Britain a tooth which is extracted is carefully burnt in the fire along with salt, and the superstition about hair is too well known to need mention.

way in his attendance on the sick to every European who pretends to a knowledge of the science of surgery or medicine, and derides the former credulity of his patients." The Europeans, however, being under the protection of a being more powerful than the spirits over whom the sorcerer had influence, were proof against his incantations, the Polynesian wizards always declared, and accordingly did not attempt to compass their destruction by this means. It is shrewdly suspected that a knowledge of the action of poisons had not a little to do with the power of these Polynesian sorcerers, and in the frequent deaths which followed their maledictions. Oracles—as mysterious as that of Delphi—were found in Polynesia, and divination was also practised. On the whole, the more we look at the religious life of the Polynesians, the more are



CORPSE AND "CORPSE-PRAYING PRIEST" AT THE FUNERAL OF A CHIEF (AFTER COOK).

we astonished at the singular complexity and completeness of their mythology and faiths, so high above what we find in any other people destitute of letters, or even hieroglyphics—isolated from all the rest of the world—and in a condition scarcely elevated above the rudest barbarism. They had also prophets who predicted future events. Even before Captain Cook arrived one of these (Maui by name) prophesied that some day there should come from a far-off land an "outriggerless canoe," which appeared to the Polynesians, who are so much accustomed to see the outrigger * attached to all canoes that they could not believe that a canoe could float without it, far less live in a stormy sea, as the height of improbability. To this day, on some of the more remote islands, the greatest wonder is the European boats without outriggers. When Wallis's and Cook's vessels arrived, the prophecy of Maui was supposed to be fulfilled,

* The New Zealanders, probably owing to the rougher Southern Sea, have no outriggers to their canoes.

and long afterwards, as the natives saw vessels sailing in and out of their harbours, they would be heard to say to one another, "*Te vaa a Maui e! Ta vaa ama ore!*" (Oh, the canoe of Maui! the outriggerless canoe.) Another prediction was the return of Rono—a god who once dwelt in the land, and when Cook appeared, by many he was believed to be Rono. It was the revulsion of feeling on seeing his blood run (and therefore showing that he was no god) that made the natives fall upon him and kill him. Cook, however, like the seamen of his day generally, appears to have been far from blameless in his intercourse with the simple-minded people, who welcomed him as a loved god returned to them.*

In Samoa, and in some of the neighbouring islands, it is believed, by a curious metaphysical

ANCIENT TOMB AT MATAVAI, TAHITI (AFTER DUMONT D'URVILLE).

reasoning, that to injure a person's property is the same as injuring the person who owns it. In these islands it is "love me love my dog" decidedly; to shoot a man's dog is a heinous offence, while to eat it in addition is cannibalism of the vilest type! In Tonga they used to

* The unwillingness to believe that the lost are lost to us for ever, but will some day return, is one of the most plaintively interesting traits in the minds of all men, and is capable of receiving some curious commentaries from the social and religious beliefs of different nations. For instance, it was long believed in Scotland that James IV. never fell at Flodden, but had gone on a pilgrimage to the Holy Land; in Denmark, that Holger Danske still lies sleeping—he and all his men in mail—in the vaults of Kronberg Castle; and in Norway, that King Olaf was not lost in the great sea-fight with Forked Bearded Svend of Denmark, but as the Saga of Heimskringla has it, only in more prosaic lines:—

"There is told a wonderful tale,
How the king stripped off his mail,
Like the leaves of the brown sea-kale,
As he swam beneath the main.

But the young grew old and grey,
And never, by night or day,
In his kingdom of Norroway
Was King Olaf seen again."

have a feast called *Inacha* (or the feast of the first-fruits), when on a specified day the people hied from far and near to lay their offerings before the gods, on the grave of the last dead Taai-tonga, king or representative of the gods. There were also solemn feasts on the death of a king, and in Tonga we are informed by Mariner, who wrote the best account of these islands (indeed, the source of all our information), that there was a sort of thanksgiving for the bounty of the deities during the year. There was also a curious custom of a woman cutting off her little finger, if in a serious illness, probably as an offering to the gods in the light of a minor human sacrifice. This custom is apparently copied from their neighbours the Papuans, but it is curious that among some of the Indian people (Mysore, and also in the Nicobar Islands) a similar custom prevailed. After the birth of the first child the mother amputated the first joint of one of her fingers. All diseases they considered were caused by the direct agency of the gods, and in such case they either neglected to attempt the ordinary means of curing or alleviating them, or consulted the priests with great ceremony, in order that they might alleviate their troubles.

Their ideas of a future state were vague and undefined. In the mysterious land of after-bliss resided the gods and deified spirits. As regards the future life, there was no difference between the good and bad man, but all men did not reach this fairy land. The Tongans, for instance, who called the heavens Bolotoo, believed that it was reserved for the higher classes. The lowest order of the people had no souls, and therefore could not be expected to go there; it was even doubtful whether the middle classes enjoyed the Polynesian elysium.

Burial Customs, &c.

The modes of disposing of the dead were very elaborate. The bodies of the lower orders were buried with little more ceremony than that a dog would receive, but those of the chiefs and higher orders were ceremoniously preserved. The body was not laid out horizontally, but placed in a sitting posture, the face pressed down between the knees, and the hands tied beneath the legs. The whole was then repeatedly bound round with cord or cinnet, and deposited at a shallow depth in the earth. The bodies of the chiefs were, however, generally preserved above ground, in a temporary shed, and placed on a kind of bier, and carefully embalmed after a process which seems to have been long familiar to them. This process of embalming seems also to have been practised by some of the South American tribes. Special priests, called "the corpse-praying priests," were employed on these occasions, whose duty it was to intercede with the gods, not for the dead man, but for the living, that they might be protected from any anger which the deceased had aroused within the deities for his past sins (p. 72). Those who engaged in the process of embalming, or who had in any way touched the bodies, were carefully avoided by everybody, as the guilt of the deceased, for which it had pleased the gods to cause his death, was supposed in some degree to attach to the person who had touched the body. Their food was brought them by others, who also fed them, for they did not care to touch it with their polluted hands, lest such contact should cause their death. The priest dug a hole in the ground of the hut, where the sins of the deceased person were deposited by him, after which those who had assisted at the ceremony of burial, or who had touched the body or the garments of the deceased (which were buried), fled precipitately into the sea to cleanse themselves, also dashing into the sea the clothes they had worn while employed in

the work. They then gathered pieces of coral, and returning to the house, addressed the corpse, saying, "With you may the pollution be," and then threw the pieces of coral on the top of the hole that had been dug for the reception of the sins of the deceased, and everything contaminating connected with the dead person. In New Zealand, the body was laid in a shed, and there the mourning took place. At one time in some parts of the country, the boxes containing the dead were suspended in trees, as is the custom in some parts of America. In some cases the bodies were allowed to decompose, causing a fearful stench, in the midst of the *pah*. After this, the remains were taken out, and deposited in a tomb, often gaily ornamented and carved with that elaborate care for which the Polynesian is so remarkable. In the Kingsmill Islands the skulls of the dead are carefully dried, oiled, and preserved as heirlooms, and at stated seasons taken out, oiled afresh, and ornamented with flowers. These skulls, like the preserved heads of the Mundurucus (vol. i., p. 291), are looked upon with great pride, and are carried about from place to place with the owners when they have occasion to remove. In another portion of these islands, the following extraordinary ceremony prevails. The body, after being washed and oiled, is laid on a large tray of tortoise plates, and supported on the knees of several persons sitting on the floor of the house. These are relieved by others, and so on, for the space of two years; after which the skull is preserved, as described above, and the rest of the bones buried. All the time a continuous fire is kept burning in the house. In the Savage Islands, the body is either set adrift in a canoe, and allowed to go wherever the winds and the tides may drift it, or it is laid out in the woods until the flesh had rotted off the bones, after which it is interred in a cave or other burying-place. In many portions of Polynesia, the dead being held in little respect by other tribes, the bodies have to be deposited in secret or almost inaccessible places during war-time, to prevent them being carried off by the enemy. In Tonga, especially, at the death of a chief, and still more of the king, ceremonies very elaborate, often lasting for weeks, are performed.

Their grief—in public at least—is of the usual ceremonious and ostentatious description, prevalent among most savages or barbarous people. In New Zealand, for instance, the women cut themselves with sharp shells, and in Tonga blister their cheeks with hot leaves, after which they rub into the tender places thus caused the pungent juice of a particular plant. In Tahiti they also cut themselves with sharks' teeth or knives, tore their hair and rent their garments. The laceration by cutting instruments was never omitted. Every female provided herself on marriage with such an instrument (a small comb four inches long, with five or six teeth on either side), which on every occasion of death in her family she used unsparingly. Not only did the women cut themselves on these occasions, but the men did so also, and came to the mourning with club and other lethal weapons. The wailing was deafening, and while under the infatuation which the conduct of the others inspired, they tore their hair, lacerated their bodies, or even fought with clubs until some were killed. The scene round the house wherein a dead king or chief lay was something little short of demoniacal. In the Sandwich Islands horrible enormities were practised in these occasions. Nothing was *tabu* then which ought to have been *tabu* on all occasions—and chief of all the king's wives. The curtain may be drawn over this episode in the savage history of the Sandwich Isles. The females, on these occasions of mourning, would sometimes saturate with blood a little apron which they wore, and give it to the nearest relative of the deceased as a proof of the profundity of their grief for him. In addition to all these

manifestations of mourning, ballads laudatory of the numerous virtues of the dead person were related by the comforters for the consolation of the family. Some of those which have been preserved possess considerable merit. They can still be heard occasionally in the island—notwithstanding the introduction of the graver productions of the Reverend Doctor Isaac Watts (which are, however, not so popular as might be wished).

Their medicine and surgery are both somewhat heroic—straightening crooked backs, &c. &c. Abscesses they open with a shark's tooth, and practise the steam-bath, which we have seen is common among the North-west American Indians (vol i., p. 161).

Insanity is not uncommon on the islands, and those so afflicted are treated with great

OTOO, KING OF TAHITI (AFTER THE FIGURE IN THE TEXT OF COOK'S NARRATIVE).

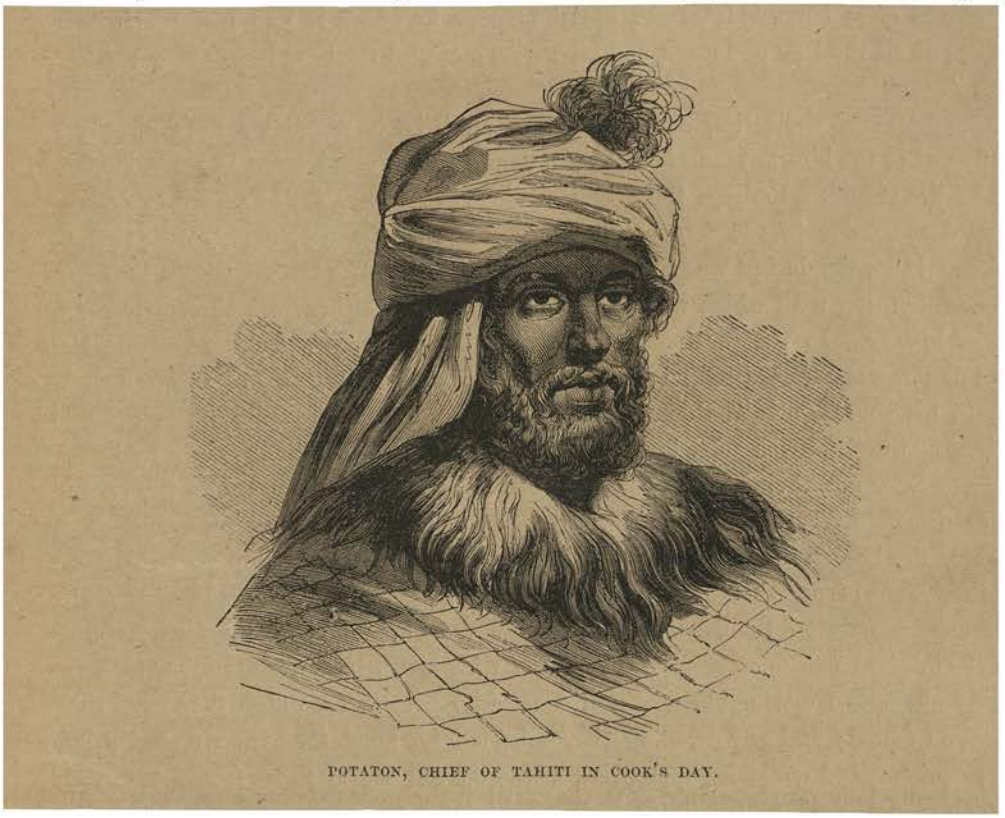
respect, as being holy people endued with the spirit of the gods. Sometimes the sick are buried alive, to save their friends the trouble of looking after them.

Their astronomy, as might be expected, is of the rudest description. The stars are children of the sun and moon. The earth is stationary, and is borne on the shoulders of a god fixed on a rock. In the Hervey Islands the god of thunder is worshipped: thunder is produced by the flapping of his wings. The ignis-fatuus, or will-o'-the-wisp, is also looked upon as one of the most powerful tutelary deities.

Government of the Polynesians.

In all the Polynesian Islands the government was an absolute monarchy—the head of which was a king—whose office was hereditary in his family; but in the Marquesan Islands and New Zealand there was no supreme ruler, each chief governing his own district, and being quite independent of the others. In New Zealand there are twelve main tribes and some

subordinate ones, the head man of each of which is called *ariki*. He is respected by hostile tribes, and, instead of being eaten, is released if captured. The governments of Polynesia, though necessarily rude, are yet arranged with great attention to the forms of government and the mode of controlling and organising men. The religious and civil governments were much interwoven. The high priest was often the king, who again traced his descent from the gods. The person of the king was sacred. His authority and that of the gods were identical; it was essentially a "church and state" government. In the Sandwich Islands where the government was even more despotic than in any of the other islands, the grades of society were also more distinctly marked out. The higher ranks were exceedingly tenacious of their dignity and



POTATON, CHIEF OF TAHITI IN COOK'S DAY.

privileges. Taking Tahiti as an example, society was divided into three distinct ranks:—1, the royal family and nobility; 2, the landed proprietors (or gentry) and farmers; and, 3, the common people, each of these again including some minor subdivisions; and beneath all were the slaves, who were captives in battle, or who, in consequence of the defeat of the chiefs to whom they had been attached, had lost their liberty. Slavery existed among them from time immemorial; but there was never any traffic in slaves, and at worst this description of servitude was of a mild type, the captives often regaining their liberty after a short term of slavery. In New Zealand it is of a more oppressive character, the slaves being often very cruelly treated, and even killed and eaten. In all the islands, however, as long as they continued slaves their lot was by no means an enviable one. At any moment they were liable to be sacrificed at the whim of their master, to satiate his revenge, or as an offering to the gods.

In New Zealand especially does slavery reach its maximum. The Maoris are fond of slaves, and many of their intertribal wars arose out of a desire to obtain them. Captives in war were, according to Mr. Ellis, who saw the New Zealanders more than forty years ago, either sacrificed to satisfy the vengeance of their enemies, or doomed to perpetual slavery. "On these occasions little children, whose feeble hands could scarcely hold the knife or dagger, have been initiated in the dreadful work of death, and have seemed to feel delight in stabbing captive children, thus imbruing their infant hands in the blood of those whom, under other circumstances, they would have hailed as playmates, and have joined in innocent and mirthful pastimes. . . . This revolting manner of destroying, in consequence of being captured, was rendered more horrible from the brutal manner in which it was performed. Sometimes they chopped off the legs and arms, and otherwise mangled the body before they put the captive to death."

The custom of abdicating on the birth of an heir, to which we have already referred, also extended to the king. Henceforward the young prince was treated as ruler, his father only acting as the regent. Perhaps the origin of the custom was in the desire to secure the son undisputed succession to the throne, the lower ranks of the people only adopting it out of imitation. If so, the design was admirably accomplished. The respect shown to the sovereign transcends anything with which we in Europe are familiar, either from observation or from the records of history. In the most abject period of kingly tyranny on the Continent no petty German despot was ever treated with a tithe of the homage which a Polynesian accords, or did accord, to his sovereign. The description of it reads like a fairy tale. "Whether, like the sovereigns of the Sandwich Islands, they were supposed to derive their origin by lineal descent from the gods, or not, their persons were regarded as scarcely less sacred than the personification of their deities. Everything in the least degree connected with the king or queen—the cloth they wore, the houses in which they dwelt, the canoes in which they voyaged, the men by whom they were borne when they journeyed by land, became sacred—and even the sounds in the language composing their names could no longer be appropriated to ordinary significations. Hence the original names of most of the objects with which they were familiar have from time to time undergone considerable modifications. The ground on which they even accidentally trod became sacred; and any dwelling they might enter must for ever afterwards be vacated by its proprietor, and could be appropriated only to the use of these sacred personages. No individual was allowed to touch the body of the king or queen; and every one who should stand over them, or pass the hand over their heads, would be liable to pay for the sacrilegious act with the forfeiture of his life. It was on account of this supposed sacredness of person that they could never enter any dwellings excepting those that were specially dedicated to their use, and prohibited to all others; nor might they tread on the ground in any part of the island but their own hereditary districts. When they appeared in public, they were borne aloft on men's shoulders—their bearers being, on account of their office, viewed also as sacred. On a journey, relays of these bearers relieved one another, and bore along their sacred burden with great swiftness. Their majesties were never allowed to touch the ground, but were adroitly removed from one bearer to another. To the borne this mode of conveyance could not be comfortable, but dignity must be secured at any risk, and there were no other beasts of burden in the islands then. [Horses are now abundant, and pigs, when they were first introduced into some

of the islands, were ridden to death, under the belief that they were a species of horse. So it is said! *Credat* ——.] To the bearers it was very laborious, but they were exempt from all other labour, and in honour ranked next to the bearers of the gods."

In Rurutu they have a pleasant custom when a canoe with strangers arrives; every islesman, so far as the supply will allow, endeavours to seize one, and having obtained the object of his emulation, he hoists him on his shoulders, and bears him inland to his residence. When his neighbours see him, a struggle ensues for the possession of the prize. If the man who first obtained possession of the stranger succeeds in retaining him, he is received by his immediate friends and neighbours as a benefactor; if not, a coward's fate is in store for him—viz., contempt. It may be as well to remark, in case the reader, from his knowledge of the *peculiar* propensities of our Polynesian friends in the way of animal food, may suppose that sinister designs are intended to the striven-for guest, that the only object is to entertain him, in accordance with the South Sea Island system of hospitality.

In the Sandwich Islands the people would bend their heads to the ground when the king walked abroad; and in Tahiti, at the approach of the king, the sight of the images of the gods, or equally of the temples, the people bared their shoulders and breast to the waist. If unexpectedly the king came upon any one covered, the garment would be instantly rent asunder, and an atonement made, and if any one objected to remove his or her upper garment, death, or selection as a sacrifice to the gods, would most likely be the result to the unfortunate republican. This mark of respect was even rendered to the king's dwellings, which, with the ground on either side for some distance, were looked upon as sacred. Even his own father and mother were expected to show the same respect, and indeed they were the first to do so. By-and-by he was in his turn superseded by his own son, and when he came of years fit to rule, the old king entirely lost his power. The king can even alter the language spoken as he chooses, and in some of the islands the chiefs were accustomed to speak in a language only partially understood by the common people. The king was spoken of as the "rainbow," and his house—differing little from that of the humblest of his subjects—was styled the "cloud of heaven." No one was allowed to stand before him, and when he went from island to island he sailed, not like ordinary people, but was in their metaphorical language said to "fly." In Tahiti he was called "Tamatoa," in Tonga "Finow," and so on, just as in Egypt the hereditary title of the monarch was Pharaoh, and Cæsar in Rome. At the installation of the king there was an immense display of ceremony, feasting, and pageantry. Yet his dress was the same as that of the common people, and he wore no crown. He had certain hereditary estates, but as these were seldom sufficient to supply his wants the deficiency was made up by the chiefs bringing in, generally at stated times, stores of provisions, &c.

In some of the Coral Islands, where there was no stone, it is said that at one time the chief portion of the king's Civil List was supplied by the stones found jammed into the roots of trees drifted up on the shores of the island, being wafted by the current from distant isles, or even from the mainland of America.* In the absence of iron, or any hard substance, these stones supplied the material for knives, and various other tools, and were sold at high prices by their sacred Polynesian majesties. In addition, the teeth of the sperm whale were valued at enormous

* Firs from Oregon are occasionally washed up on the shores of the Sandwich Islands.

sums, and until the Sandwich Islanders got so civilised, the whalers who visited Honolulu used to pay their expenses by the sale of these whales' teeth to the natives. Finally, the minor chiefs governed districts under a sort of feudal system.

When war was to be declared in Tahiti, the king sent round leaflets of the cocoa-nut to the subordinate chiefs: a symbol of a somewhat similar nature was at one time sent round by the Scottish Highland chiefs in the form of the "fiery cross." To receive it was to bind the receiver to do all he could to advance the king's object, but to refuse it would be a mortal offence. If the king felt himself strong enough he would dispossess the refractory chief of his land—that is, unless he found that the other chiefs agreed with the rebel in his

HUTS OF NATIVES OF TAHITI.

disobedience—in which case, like a prudent ruler, he would compromise matters as best he could, and endeavour not to be so arbitrary or urgent in his demands in future. All rule was arbitrary, from that of the king over the chiefs to that of the chiefs over the people.

They had no oral laws, but yet certain offences were well understood to have certain punishments due to them. Rebellion in any form against the government, and speaking evil of the king or his administration, were offences liable not only to punishment and forfeiture of life, but a human sacrifice had to be offered, to distract the anger of the gods from the district in which such heinous offences had been committed. Adultery was sometimes punished with death. People of the middle and higher classes in Tahiti who practised polygamy, also allowed their wives other husbands, and it is said that "brothers or members of the same family sometimes exchanged their wives, while the wife of every individual was also the wife of his *taio* (or friend")—a state of matters to our ideas fearful to contemplate, but which to the ethnologist is

interesting, in its being only a remove from the system of "communal marriage," or wives in common. Yet, notwithstanding this, any—even the slightest—familiarity with the wife, unauthorised by the husband, is viewed with the most brutal jealousy.

Theft is more from strangers than from themselves; yet thieves had a god—Horo, a son of Oro. To steal from strangers is hardly looked upon in the light of a disgrace; a chief of

VIEW IN TAHITI.

considerable rank has been known to steal. Among themselves a thief is treated with no mercy; if caught in the act he is often killed on the spot, or towed to sea in an old rotten canoe and set adrift, until, by-and-by, he becomes a prey to the sharks. Often retaliation for theft is made by seizing all the property of the delinquent, and the same law is followed in New Zealand.

Public works are made by the whole body of the people. When the king is travelling supplies are brought in to him, but his rapacious followers commit, in addition, many robberies —often perpetrating these thefts in the name of the king under whose protection they are.

Another way the king had of punishing an individual suspected of disaffection to the government or to the chiefs was to get him selected as a victim to be sacrificed to the gods: this always operated as an immense incentive to unhesitating obedience on the part of the people.

The eldest son, as with us, inherits the property of his father, but among the New Zealanders if the eldest dies, then the youngest is the heir. A right in land exists all over Polynesia. In New Zealand, especially, every inch is owned by some individual; so that since the country has been settled by Europeans great disputes have arisen on this point. We are informed by Dr. Dieffenbach that at one time it was common that "the fat of the native rats killed on such lands should be given to the principal proprietor, and in many cases a title to land seems to have been derived from the fact of having killed rats on it. Thus, a chief will say, 'This or that piece of land is mine: I have killed rats on it.' Generally, however, land descends, as with us, by inheritance." In New Zealand, we are told by Mr. Taylor (in general a trustworthy authority) that there are three distinct tenures of land—viz., by the tribe, the family, and the individual; but that the common rights of a tribe were often much complicated by intermarriage; the children had also a right to a share of the family property.* Perhaps in no uncivilised country is the law more favourable to the woman than in New Zealand. Accordingly, though the life of a woman committing adultery is, as well as that of her paramour, at the disposal of her husband, yet, on the other hand, if the husband is the offender, the wife's relatives can, and do, demand that he should be exposed naked in public. This disgrace is so dreaded, that cases are known in which, rather than submit to it, the offenders have committed suicide. In the Kingsmill Islands each chief has a mark (generally of paint on face and forehead) peculiar to himself, and when a stranger is placed under his protection the "brand" is also affixed to the *protégé* as well as to the protector. Another feature in the civil policy of the Polynesians is, that among one section of them—viz., the Pelew Islanders—there is a decoration of rank corresponding to our orders of knighthood. This, in intrinsic value, is nothing more than a bone armlet, fastened tightly around the wrist, and which is conferred by the king. No honour is so highly valued, or has so many privileges attached, as being a *rupack*, to use the name applied to the insignia of honour, and also to those so honoured.

Present Condition of the Polynesians.

In the preceding pages, I have for the most part sketched the Polynesians as they existed while in their savage condition. The description is not, except in a very few instances, entirely applicable at the present day. Most of the islands are more or less civilised, though there still linger among them sufficient traces of barbarism to make us remember that the civilisation is only a thing of yesterday, and is not in every case sitting very easily on them. Some of the islands are only civilised in name, while in others—such as the Sandwich or Hawaian group—there is a regular form of government after the European model, and a tolerably exalted state of polish. The king was until lately in the direct line of Kamehameha, the conqueror of the

* Taylor, "New Zealand and the New Zealanders," p. 384, quoted in Lubbock, "On the Origin of Civilisation," p. 311.

INDIANS ATTACKING THE OVERLAND MAIL IN COLORADO.

islands, but is now in the person of the present king in a collateral branch.* Most of the officers of the government are Europeans, but there are numerous native members of the houses of legislature, who are in no way inferior, either in ability or culture, to the Americans or Europeans who sit side by side with them. Altogether there are about 6,000 foreigners settled in the islands. There is a militia and a petty fleet, accompanied with an infinitude of pomp, title, and grandeur. Honolulu is a prosperous town, and the islands are also in a flourishing condition, though the native population is rapidly becoming extinct. The census of 1869 showed a decrease of 9,000 during the preceding five years, out of a population of about 60,000. All of the numerous historians and writers upon the Sandwich Islands agree that fewer children are born now than formerly. Morality, especially in reference to the seventh commandment, is proverbially low, yet hardly lower than in former times, when both polyandry and polygamy prevailed amongst them. With the change from idolatry to Christianity, they abandoned many good as well as bad customs. Dog fattened with *poi*, a fermented farinaceous paste, which forms the chief food of the common people, is still a favourite article of diet. The New Zealanders do not number more than a few thousands, and what with disease, wars with the whites, and the thousand ills which civilisation brings in its partial train of good to the savage, they will before long be numbered with the Tasmanians and other extinct populations.† The "sweet isles of the Pacific" have always been the El Dorados of runaway whaling and other seamen, and you can scarcely touch at one before one of these gentlemen will make his appearance, living a life of dubious dignity among his swarthy compeers, possibly tattooed, and in every case hardly to the benefit of the morals of the simple-minded islanders. I might add that in most cases the residence is not with unmixed happiness to themselves. The first questions a seaman who takes up his residence on an island is asked are, "Can you preach, fight, and mend a musket?" To all of which interrogations he replies with avidity in the affirmative. After a time, what with the multiplicity and variety of his duties, he begins to wish himself back to the confined, but comparatively peaceful galley of the good *Sarah Jane*, from which in a weak moment he had incontinently levanted. A friend of mine, who has visited or resided on most of the Polynesian Islands, and to whom I am indebted for not a few of the facts narrated in the foregoing pages, informs me that on one occasion he landed on a Pacific island, the only white

* Drunkenness is one of the Sandwich Island vices, extending even to the kings. The late king—though an accomplished gentleman—used every now and then to retire to his country house, hoist a flag to let all know that he was not to be disturbed, and indulge in most unkingly amusements in a most unregal condition. These times were known to the Honolulu residents as the king's "laying-off days." He was, however, a man of rather aristocratic ideas, and when he succeeded to the throne refused to sign the somewhat republican form of constitution which the American missionaries had originally formed. He also instituted an order of knighthood, "the order of Kamehameha," but it is feared that his majesty was not looked upon with that respect which "hedges round a king with awe." Strangers used to be amused to find him addressed by the older residents—whose position allowed them to associate with him—in such terms, as "King, do you feel like brandy-and-water?" or at table, "King, the pleasure of a glass of wine with you!" and there is scarcely an instance known in which his majesty declined vinous hospitality. The monarchy is hereditary, but in the event of the line becoming extinct, then the king can nominate his successor. Failing this, he is elected by the legislature, as happened in the case of the present king, who, is rumoured to have "bought" the "parliament."

† For a full account of the New Zealanders, see Thomson's "Story of New Zealand," and the books and papers there quoted.

inhabitants of which were two Liverpool sailors, once shipmates, but now mortal enemies, and each of whom had his faction at daggers drawn with the other. During their stay, the chief object of either was to solemnly warn the sailors against having anything to do with the other, each of them accusing his quondam friend of being lost to all respect and honesty, even so far as these virtues go in Polynesia. They left them at the head of their rival factions, and as ships seldom touch at that particular islet, they may possibly be there still. On another

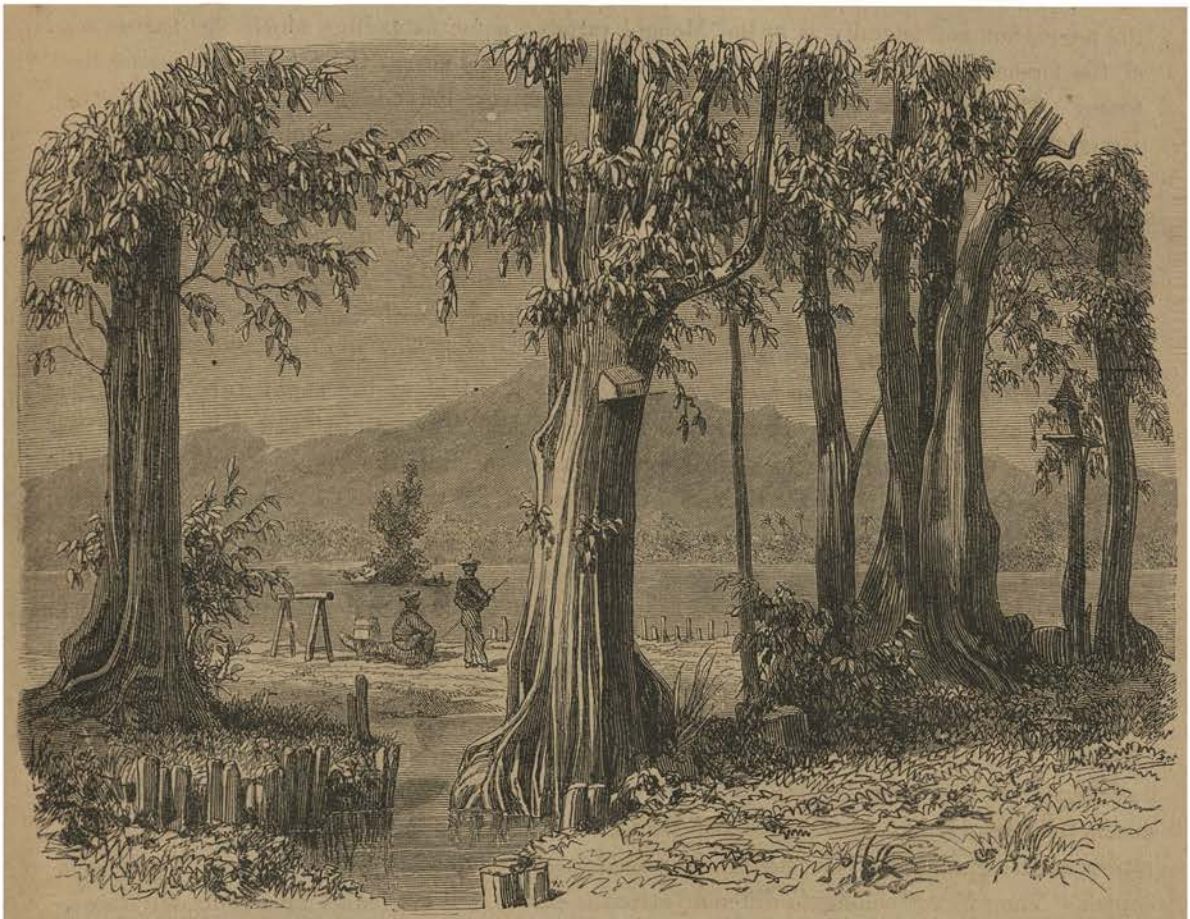
GROUP OF PINES, TAHITI.

occasion, my friend found a petty native king who had two New York "Bowery boys" as chief-advisers and ministers. His majesty had certainly profited by their intercourse, but in a peculiar way. His English was limited, but choice. After hailing his visitor with a cheery "How goes it, old hoss?" he anxiously inquired if he was "the bully boy with the glass eye," and finding that he was not that eminent personage, as a *dernier ressort* he interrogated him as to the fact of his "killing for Keyser," and whether he "run with the *ma*chine;" the Polynesian potentate, under the tuition of his scapegrace companions, evidently considering that the pursuits indicated by the New York slang phrases mentioned were the highest honours which a gentleman with a brass buttoned coat and a pale face could attain to!

CHAPTER V.

The Papuans, or Oceanic Negroes.

Lying in close proximity to the Polynesians—indeed, their nearest neighbours—and not unfrequently intermingling with them, is another race widely different in personal appearance, in



VIEW IN TAHITI.

character—in everything which distinguishes one race from another. These are the Oceanic Negroes, or Papuans. It is hardly possible to conceive two people, lying in such close proximity, that differ more thoroughly and remarkably from each other. The Fijians, the section of the Papuans who lie nearest the Polynesians, illustrate this dissimilarity. They are less graceful than that people, their limbs are less rounded and swelling, the neck is too short for due proportion, the skin is harsh to the feeling, and the whole figure wants elegance of outline. The Fijian physiognomy differs from that of the Polynesians, not so much in any particular feature as in a general debasement of the whole, and a decided approximation to the characteristic form of the negro race. The head is usually broad in the occipital region (which they

consider a great beauty), and narrows towards the top and in front, the forehead, though often of good height, appearing compressed at the sides. The eyes are black, and set rather deep, but never obliquely. The nose is not large, and is generally a good deal flattened; the nostrils are often larger laterally than forward, and the nose is then much depressed at the upper part between the eyes. The mouth is wide, and the lips, particularly the upper one, thick. The chin varies, but is most commonly short and broad. The jaws are large, and the lower part of the face more prominent than in the Malay race. The check-bones also project forward as in the negro, but not laterally as in the Mongol variety; notwithstanding which the narrowness of the forehead at the temples gives a greater width to the face at the molar region than elsewhere. The whole face is longer and thinner than among Polynesians. The hair is neither straight nor woolly, but may be properly designated as frizzled. When allowed to grow without interference, it appears in numerous spiral locks, eight or ten inches in length, spreading out on all sides of the head. Sometimes these curls are seen much longer, falling down to the middle of the back. It is, however, very seldom allowed to grow naturally. The young girls have it cut very close, and sometimes shaved to the skin, like the Tahitians. In girls, before marriage, it is allowed to grow long, and is coloured white by washing it with a solution of lime, except a portion round the crown, which is plastered with a black pigment; after marriage, it is either cut to the length of one or two inches, or frizzled out like that of the men; in both cases it is frequently soaked in colouring liquids, either red or black. The men in general have their hair dressed so as to form an immense semi-globular mass, covering the top, back, and sides of the head. The arrangement of this chevelure is performed for the chiefs by professional barbers, and is a work of great labour; six hours are sometimes occupied in dressing a head, and the process is repeated at intervals of two or three weeks. It is probably to guard against disarranging this work that the piece of bamboo, which is placed under the neck in sleeping, is employed, instead of the ordinary pillow. For the same purpose, the natives wear during the day a *sala* (or kerchief) of very thin gauze, like paper-cloth, which is thrown over the hair, and tied closely around the head, so as to have much the appearance of a turban.

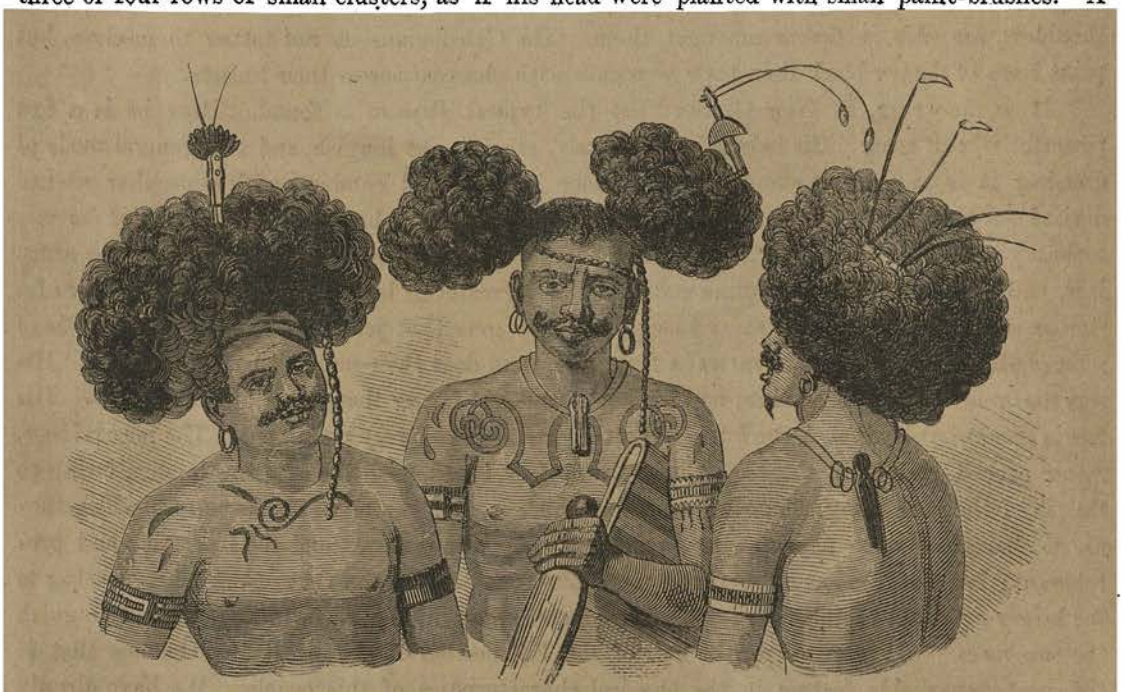
The colour of the Fijians is a chocolate-brown, or a hue midway between the jet-black of the negro and the brownish-yellow of the Polynesian. There are, however, two shades very distinctly marked, like the blonde and brunette complexions in the white race, beside all the intermediate gradations. In one of these shades the brown predominates, and in the other the copper. They do not belong to different castes or classes, but are found indiscriminately among all ranks and in all tribes. The natives are aware of this distinction, and call the lighter-coloured people *Viti Ndamundamui* (red Fijians), and they do not seem to regard it as anything that requires or admits of explanation. These red-skinned natives must not be confounded with the *Tongaviti*, or individuals of mixed Tonga and Fijian blood, of whom there are many in some parts of the group. So much for the account given by the American Exploring Expedition. Like the Polynesians, the Oceanic negroes are widespread, and may be classed for the purpose of the somewhat succinct account which we shall give of them into (1) the Papuans proper, comprising the Fijians already described, inhabiting the islands of the same name; the natives of New Guinea, and islands to the west of it (Louisiade Archipelago); those of New Caledonia, New Hebrides, New Ireland, &c., and chain leading to the Philippines: (2) the Australians; (3) the now extinct Tasmanians, who were closely allied to them; and, perhaps (4) the Nicobar

and Andaman Islanders ought to be looked upon as belonging to the same great division of people. The New Caledonians (p. 89) are sooty black like negroes, are medium-sized, but sometimes, as shown in our engraving, rather tall, but not well proportioned, though not of unpleasing aspect. They wear little or no clothing, their wardrobe being reduced to the primitive fig-leaf or a kind of drawers made of bark cloth, while the women wear a girdle round the loins. Their hair is short and woolly, but being often lengthened by straight artificial locks of bats' hair and grass, which hang down the back, their cranial covering looks longer than it really is. Some of them have their hair confined in a wide-meshed net, while the chiefs wear a kind of hat as a mark of rank rather than as a covering for the head. They also wear masks in battle or in the dance. Ear-ornaments, weighty enough to drag the ear down to the shoulders, are also in favour amongst them. The Caledonians do not tattoo themselves, but paint lines of deeper black than their own skin with charcoal across their breasts.

It is, however, in New Guinea that the typical Papuan is found. Here he is a fine powerfully-built man. His hair is harsh, frizzly, crisped, but longish, and the general mode of dressing it is to make it stand out like a mop by continual combing with a peculiar utensil devised for the purpose, until the owner of this extraordinary head of hair looks as if he was topheavy (p. 88). It grows in little tufts or curls, and he glories in a similar beard. The arms, legs, and breast of the New Guinea native are to a greater or less extent clothed with hair of a similar nature. His skin is sooty black, but never gets that jet-black colour characteristic of some of the negro race, and it varies in tint more than does the complexion of the Malay. His legs are generally long and thin, and his hands and feet larger than those of the Malays. His face is somewhat elongated, the forehead flattish, and the brow very prominent. The nose is large, rather arched, and high, the base thick, the nostrils broad, with the aperture hidden, owing to the tip of the nose being elongated, a feature which is also portrayed on the figures which they use as charms or carve as house-ornaments. The mouth is large, and the lips thick and protuberant; but the face has altogether a more European aspect than that of the Malay, owing to the larger nose and protuberant forehead, characteristics which even in infancy well distinguish the two races.* It is, however, the hair of the Fiji section of the great Papuan race that is the most remarkable feature in the physical characteristics of this people. We have already alluded to it, but may mention a few additional particulars in reference to it, for which we are indebted to Mr. Williams's work on "Fiji and the Fijians." Most of the chiefs keep a professional hairdresser, who devotes several hours, often daily, to his labours; the operator being *tabu* from all labour, except working in his garden, during this important duty. The strong wiry hair is so dressed that it will retain the position in which it is put for many hours afterwards, projecting at a distance of six or eight inches from the head. "Whatever may be said about the appearance being unnatural, the best coiffures have a surprising and almost geometrical accuracy of outline, combined with a round softness of surface and uniformity of dye, which display extraordinary care and merit some praise. They seem to be carved out of some solid substance, and are variously coloured. Jet-black, blue-black, ashy-white, and several shades of red prevail. Among young people bright-red and flaxen are in favour. Sometimes two or more colours meet on the same head. Some heads are finished, both as to

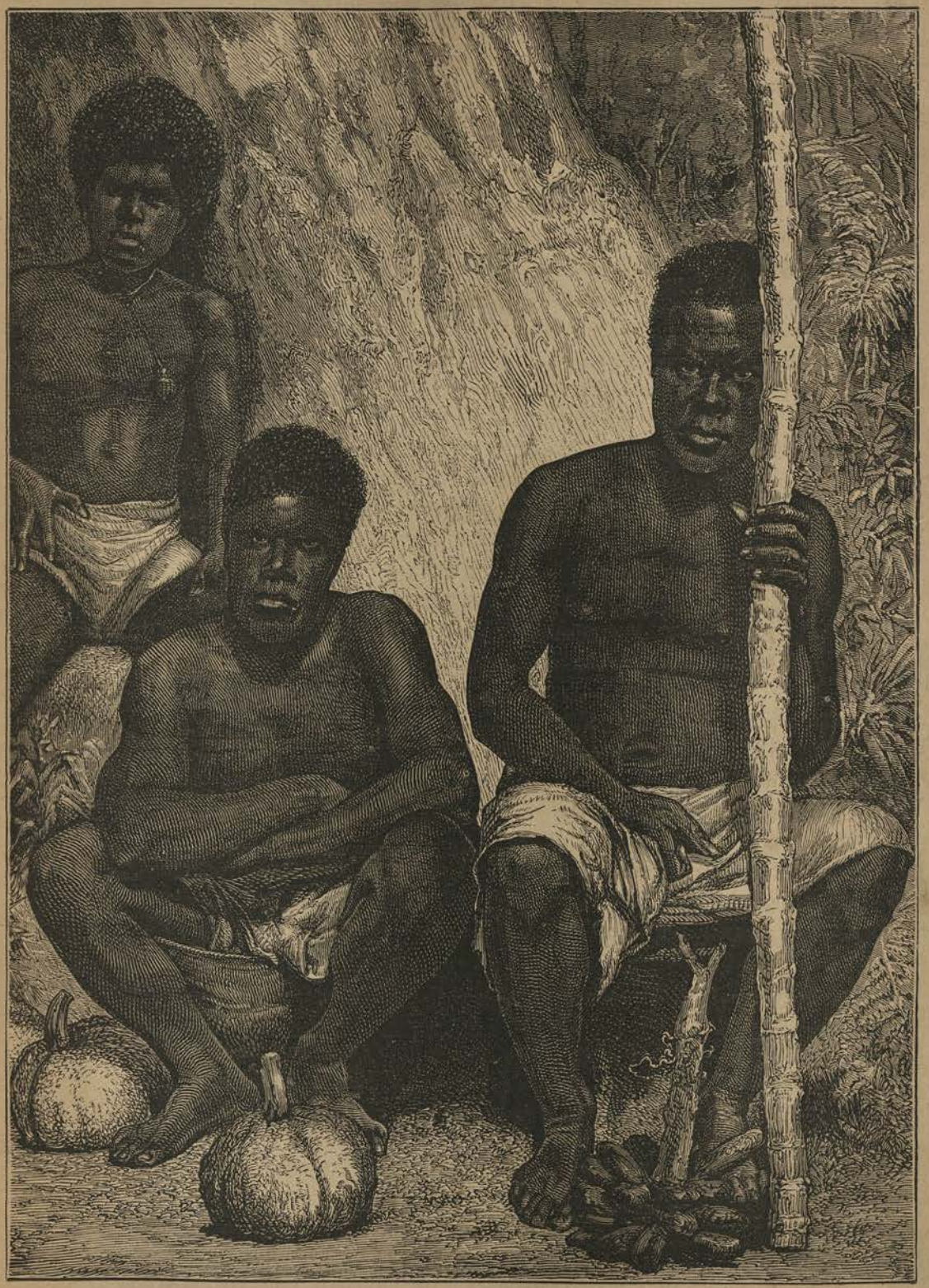
* Wallace, "Malay Archipelago," ii. 446.

shape and colour, nearly like an English barrister's wig. In some, the hair is a spherical mass of jet-black hair, with a white roll in front, as broad as the hand; or, in lieu of this, a white, oblong braid occupies the length of the forehead, the black pressing down on either side. In each case the black projects further than the white hair. Some heads have all the ornamentation behind, consisting of a cord of twisted coils, ending in tassels; in others, the cords give place to a large red roll, or a sandy projection, falling on the neck. On one head all the hair is of uniform length, but one-third in front is ashy or sandy, and the rest black, a sharply-defined separation dividing the two colours. Not a few are so ingeniously grotesque as to appear as if done to excite laughter. One has a large knot of frizzy hair cut away, leaving three or four rows of small clusters, as if his head were planted with small paint-brushes. A



MODES OF DRESSING THE HAIR PRACTISED BY THE INHABITANTS OF NEW GUINEA.

third has his head bare, except where a black patch projects over each temple. One, two, or three cords of twisted hair often fall from the right temple, a foot or eighteen inches long. Some men wear a number of these braids so as to form a curtain at the back of the neck, reaching from one ear to the other. A mode that requires great care has the hair wrought into distinct locks, radiating from the head; each lock is a perfect cone, about seven inches in length, having the base outwards, so that the surface of the hair is marked out into a great number of small circles, the ends being turned in, in each lock, towards the centre of the cone. In another kindred kind the locks are pyramidal, the sides and angles of each being as regular as though formed of wood; all round the head they look like square black blocks, the upper tier projecting horizontally from the crown, and a flat space being left at the top of the head. When the hair, however, is not more than four inches long this flat space does not exist, but the surface consists of a regular succession of squares or circles. The violent motions



NATIVE FRUIT-SELLERS OF NEW CALEDONIA (PAPUANS.)

of the dance do not disturb these elaborate preparations; but great care is taken to preserve them from the effects of the dew or rain." In order to protect their hair from the elements, the Papuan dandies cover it with a dried banana leaf, which acts effectually as a waterproof covering. In addition to these enormous heads of hair the Fijians will even wear wigs, in the manufacture and dyeing of which they are very skilful. Tattooing is not much practised by them; though some of the Papuans imprint deep scarification on their bodies, after a manner similar to the Australians. The Bruners Islanders, not far from the coast of New Guinea, effect this kind of epidermal decoration in rather an elaborate manner; they also, instead of dressing, shave off their hair.

The *character* of the Papuans is widely different from that of the Malays, close to and even intermingled with whom they live, and even from the Polynesians, their nearest neighbours in another direction. The Papuan is an impulsive being—demonstrative in speech and action. His feelings of joy or surprise are expressed in yelling and frantic leaping. Mr. Wallace, in characteristically truthful and graphic terms, describes this phase of their character, as exhibited in a party who visited a vessel he was on board of in the Malay Archipelago. They "came up singing and shouting, dipping their paddles deep in the water, and throwing up clouds of spray. As they approached nearer they stood up in their canoes, and increased their noise and gesticulations; and in coming alongside, without asking leave, and without a moment's hesitation, the greater part of them scrambled up on our deck, just as if they were come to take possession of a captured vessel. Then commenced a scene of indescribable confusion. These forty black, naked, mop-headed savages seemed intoxicated with joy and excitement. Not one of them could remain still for a moment. Every individual of our crew was in turn surrounded and examined, asked for tobacco or arrack, grinned at, and deserted for another. All talked at once, and our captain was regularly mobbed by the chief men, who wanted to be employed to tow us in, and who begged vociferously to be paid in advance. A few presents of tobacco made their eyes glisten; they would express their satisfaction by grins and shouts, by rolling on deck, or a headlong leap overboard. Schoolboys on an unexpected holiday, Irishmen at a fair, or midshipmen on shore, would give but a faint idea of the exuberant animal enjoyment of these people." A Malay *could never* have behaved in this manner; he is much too dignified. Another trait, showing the contrast between these natives, is related by the same traveller. One day, when in the forest, he noticed an old Papuan man watching him catching an insect and stowing it safely away. "He stood very quietly until I had pinned and put it away in my collecting-box, when he could contain himself no longer, but bent almost double, and enjoyed a hearty roar of laughter. Every one will recognise this as a true negro trait. A Malay would have stared, and asked in a tone of bewilderment what I was doing, for it is but little in his nature to laugh, never heartily, and still less at or in the presence of a stranger, to whom, however, his disdainful glances or whispered remarks are less agreeable than the most open boisterous expression of merriment. The women here were not so much frightened at strangers, or made to keep themselves so much secluded as among the Malay races; the children were more merry, and had the 'nigger grin,' while the noisy confusion of tongues among the men, and their excitement on very ordinary occasions, are altogether removed from the general taciturnity and reserve of the Malay." The women and children share in every discussion, and are little, if at all, alarmed at

the sight of Europeans. Yet, notwithstanding that the Papuans—we are speaking at present of those of New Guinea and neighbouring islands—have made no advances in civilisation, their intellect is higher than that of the more polished Malays.

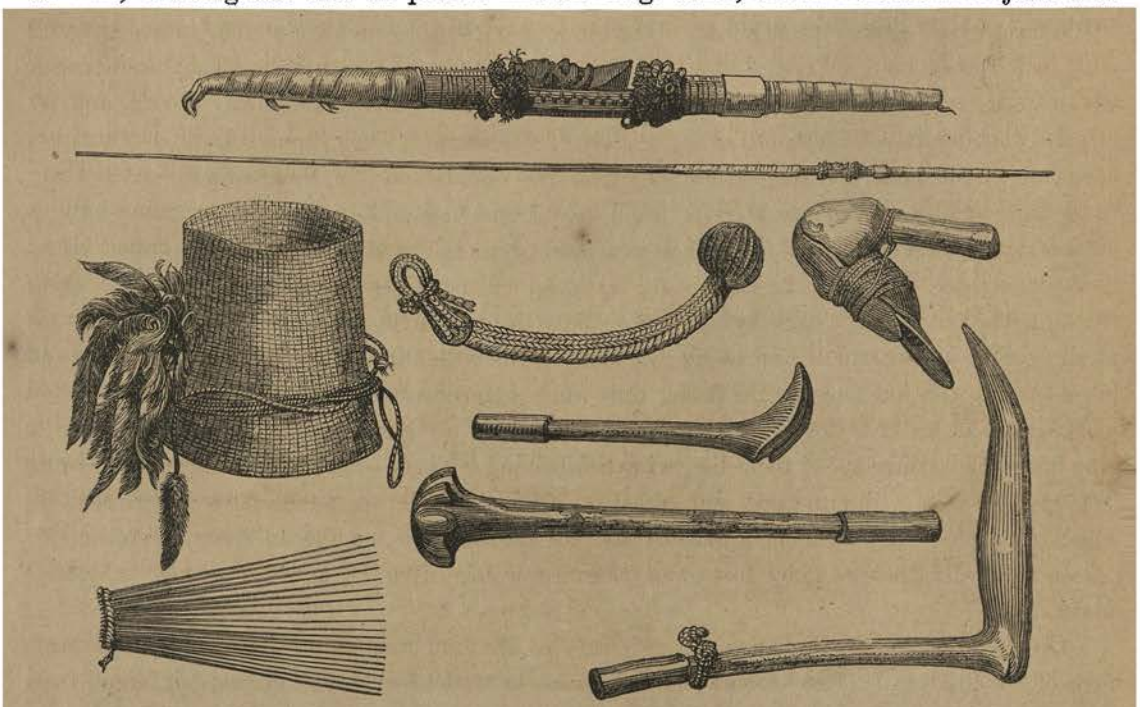
The Papuan has a greater taste and more feeling for art than the Malay. This he displays in the decoration of his canoe, his house, and almost every domestic utensil, which he beautifies with elaborate carving and other ornamentation—a habit not found among the Malays; wherever there is a plank the Papuans carve it, or cover it with rude yet characteristic figures. The high prows of their boats are covered with a mass of open filagree, carved out of a solid block of wood, often with great taste as to the design and general execution. The floats of their fishing-lines, the beaters of wood used in making their pottery, their tobacco-boxes, &c., are all equally ornamented. Though it is curious to find a taste for art co-existing with such a rude state of civilisation, yet it is still more surprising to find that these people, whose tastes are so (comparatively) refined, live in miserable, crazy, and filthy hovels, and are utterly wanting in all sense of decency, order, or comfort. Their houses have no furniture deserving of the name, and the clothes they wear are—as at Dorey in New Guinea—often filthy bark, rags, or sacking. Their food is wholly roots and vegetables, with fish or game only as an occasional luxury. The paths to their provision grounds are never repaired—a characteristic, however, of such savages. An Indian, for instance, will pass, generation after generation, along the same trail from one village to another, or daily to his salmon weir, and yet never dream, or at all events, *only* dream of improving the path. He will climb over the same boulders and huge trunks of fallen trees as his father did, while a few hours of labour would lessen his toil and that of all his tribe for generations yet to come. The New Guineans are often, owing to the miserable conditions of their life, wretched-looking objects—the children especially—being blotched all over with eruptions and sores. "If these people are not savages, where shall we find any? Yet they have all a decided love for the fine arts, and spend their leisure time in executing works whose good taste and elegance would often be admired in our schools of design."

On the other hand, the Papuan is deficient in affection and moral sentiment. His treatment of his children is often violent and unnatural—a trait of character entirely different from that of the Malay. The latter is kind and indulgent to a degree bordering on over-indulgence, rarely interfering with, and often sharing in all their pursuits and amusements, and giving them perfect liberty at whatever age they choose to claim it. This gentleness to children, and natural peacefulness of disposition, is to a great extent due to the natural apathy of the Malay, while the contrary qualities found in the Papuan may be, on the other hand, referred to his greater vigour and energy of mind. The distinction between the two races may be succinctly summed up in Mr. Wallace's words: "The Malay is of short stature, brown-skinned, straight-haired, beardless, and smooth-bodied. The Papuan is taller, is black-skinned, frizzly-haired, bearded, and hairy-bodied. The former is broad-faced, has a small nose and flat eyebrows; the latter is long-faced, has a large and prominent nose and projecting eyebrows. The Malay is bashful, cold, undemonstrative, and quiet; the Papuan is bold, impetuous, excitable, and noisy. The former is grave, and seldom laughs; the latter is joyous and laughter-loving. The one conceals his emotions, the other displays them."

Yet, as might be expected, there are various of the islands with populations that do not

exactly agree with the foregoing description of either the Malays or Papuans, being apparently intermixtures in various degrees of these two nations; such as the "Alfuros"* of Sahoe and Galela—some of the people of Ceram, Borin, Timor, &c. These mongrel races do not, however, in any way alter the truth of what we have related in regard to the two races when found pure.

The characteristics of the Papuans of New Guinea are to a great extent true of the rest of the true Papuans. The Fijian is ingenious, intellectual, but bad, boastful, and revengeful in the extreme. Until he takes his vengeance on the man who has, or whom he believes has, wronged him, the Fijian allows nothing to interfere with his all-engrossing pursuit. He waits his time, believing that unto the patient man all things come; and as there are few Fijians with



WEAPONS AND ORNAMENTS, NEW CALEDONIA.

a thoroughly clear conscience, the result is that they are ever apprehensive of the avenger being on their track. The slamming of a door, the sight of a stranger in the wood, the appearance of a strange canoe, or other common trifle which to most people would be only an object of indifference, or at most curiosity, is to a Fijian often the signal for alarm and retreat to a place of safety. This system of determined revenge has made the race a nervous and timid one in private life, though in battle, where they know that they can only look for the worst, they are sufficiently courageous.

The weapons of the Papuans (p. 92) are numerous and ingenious, and their design has been copied by various of their neighbours, more particularly the Polynesians. The New Caledonians, for instance, employ the sling and a long spear, which is not, however, used at

* Alfoers, Alforas, or Haraforas—all of these terms are only corruptions of the Portuguese term signifying outcasts or separated tribes.

close quarters, but is thrown from the hand with great force by means of a curious and most ingenious loop-thrower, called the *ounep*. Others prefer clubs of various forms, in addition to the almost universal bow and arrow. Without the aid of numerous figures and lengthened description, which the press of other and more interesting matter will not admit of space being devoted to, it would be a waste of time to enter into an account of these; we will only mention a curious hollow tube, which is used for throwing a mixture of sand and woodashes as a signal when enemies—supposed or real—are approaching the coast. This mixture gives a smoke like that emitted after firing a musket, and accordingly the early navigators mistook these signals for actual fire-arms, their vivid imagination adding the report and the light which were non-existent. At one time they had a great dislike to weapons of steel, preferring to use their own

KANAK (NEW CALEDONIAN) FISHING FROM A RAFT.

bamboo knives, but that this objection was not insuperable the prevalence of iron and some rather skilful smiths amongst them are the best proofs.

War is among nearly all the Papuans the occupation of the men, and the object of their earliest training. A black stone is laid on the region of the New Caledonian boy's heart, when he is consecrated to the god of war, to show that his heart must be as hard as stone. Wars are very common in all the uncivilised islands, but the customs relating to this portion of their social science need not be particularly described, after what we have written in regard to the Polynesians. The slaughter—especially if one of their strong places is captured—the cruelties, and the ferocity displayed on such occasions are not less than among that division of the Oceanic people. Human sacrifices, selected from the captives taken, are offered up by the Fijians with all the horrid rites peculiar to such occasions. If a man kills his enemy in war, he is entitled to take a new name. In their battles there are, however, in general, very few slain, as many do not, as a rule, engage at a time, single combats being common. Sometimes a man will boast

that he will kill a person named, belonging to the party of the enemy, and will do so and so with his skull after he obtains it. It is not long before the boast is carried to the person who is the object of it, and who is, in his turn, using every effort in his power to capture the truculent braggart. If so, woe betide him! Crestfallen, he is dragged amid his cheering and insulting enemies, who are ever reminding him of what he boasted he would do. He is not likely ever to have a chance of accomplishing his intention, however. His hands are tied behind his back; a large bundle of dried cocoa-nut leaves are fastened on his back, and then set on fire, and the wretched man set at liberty to run about frantic with torture until death relieves him. Captain Head describes the way the New Caledonians treat the bodies of the dead. They are brought home with great lamentation, and treated with great wailing and shrieking from the appointed mourners, who remain unclean often for several years after burying a great chief, and have afterwards to undergo various expiatory observances. "For weeks they continue nightly to waken the forest echoes with their cries. After ten days have elapsed, the grave is opened and the head twisted off; and again in this custom resembling the Andaman Islanders, the teeth are distributed as relics among the relatives, and the skull preserved as a memorial by the nearest of kin, who daily goes through the form of offering it food. The only exceptions are in the case of the remains of old women, whose teeth are sown in the farm patches as a charm to produce good crops, their skulls set up upon poles being deemed equally potent in this respect."

Marriage in New Guinea is a very simple operation. The couple are set down before an idol. The man gives some betel-nut to the woman, and the ceremony is complete. In Fiji, where betrothals in childhood are common, a betrothal is constituted by the mother of the child offering a girdle to the man. After this the girl is looked upon as intended for him, and is under his protection until she is of marriageable age. At this period the proper marriage ceremony is performed. An interchange of presents takes place, and the husband sends to the house of the bride some food prepared by him, which she, sitting in her gala apparel, painted with turmeric and oil, is graciously pleased to accept. For four days she enjoys a complete holiday; after this she is taken by a number of her female friends on a fishing excursion. They then cook the fish they have caught, to partake of which the bridegroom is invited. The bride and bridegroom eat together, each being exceedingly polite in helping the other to the tit-bits—a species of delicate attention which is more one-sided in after-life. The husband now commences to build a house, and during this operation the wife is tattooed. All being completed, a great feast is given, after which, with the usual kissing customary in more Northern latitudes, only here in a more intensified degree, the bride is handed over to her husband, and when she next appears in public, has exchanged her maidenly for her matronly garments. Polygamy exists amongst them, and the result is that there is much grumbling in a Papuan household.

Marriage by abduction also prevails. The woman is taken either by apparent or actual force to the house of her husband, but if on arriving there she does not approve of the match, she runs to some one who can protect her; if, however, she is satisfied, the matter is settled forthwith; a feast is given to her friends next morning, and the couple are thenceforward considered as man and wife.*

* Williams, "Fiji and the Fijians," vol. i., p. 174.

Among the New Guinea people the dead are placed on platforms in the wood, a burial custom something like what we have already seen among the North-western American Indians, and the Fijians and other nations have other customs, some not unlike what we have already described as prevalent among the Polynesians in their vicinity.

Among the *occupations* of the Papuans fishing takes a high place. The Fijians are nearly all fishers, while the natives of New Guinea and other islands are chiefly hunters. They are skilful artists, and make excellent pottery, being in these pursuits much superior to the Polynesians. The women occupy themselves in household duties, in making mats, &c., in all of which they are very ingenious. Many of their mats are similar to those made by the Indians, and by people in distant islands with which at present they have no communication. The fishing for the *trepang*, a species of "sea-cucumber" (or *Holothuria*), in demand for the Chinese market, is one of the great "interests" of the New Guinea coast natives. To engage in this trade, they leave home for months at a time, wandering from island to island until they have procured what they consider enough for a fair voyage. It is in *trepangs* that a young man among the New Guineans pays the stern Papuan parent for his bride, for here as elsewhere—though not among the Fijians—a dowerless bride and a dowered father is the rule.

The *canoes* of the Papuans do not differ greatly from those of the Polynesians. In New Guinea they are either constructed out of a single hollowed log or of planks fastened together—the unfailing outrigger being always present. The double canoe, consisting of two large canoes connected by a broad gangway on which is built a cabin, the whole propelled by a large sail, is a peculiar Fijian piece of naval architecture. The Fijians are excellent canoe-builders, and do a large trade in this branch of industry with the other Papuans, and with the Polynesians. They are, however, poor sailors, rarely venturing on expeditions that take them out of their own waters.

In a country where the climate is so mild domestic architecture can scarcely be expected to attain any great perfection; accordingly we find the houses of the New Guineans consisting of a number of posts in a circle, and thatched with leaves; or in some cases of a somewhat similar hut enclosed on all sides, but with sloping roof and pointed gables, the whole supported on posts driven into the ground. In the same island (New Guinea) there are on a certain portion of the coast houses built on piles a little way from the shore. These we may have occasion to allude to when speaking of the old "lake dwellers" of Europe. The Fijian houses are sometimes very large, and the walls, which are composed of reeds, gaily ornamented with different patterns, into which the cinnet used to bind the reeds together are woven by professional house-builders, who travel about the country, proffering their services as required. The conical houses of the New Caledonians are portrayed on p. 96.

Slavery is an institution very rife among the Papuans. Slaves with them constitute the standard of value, any article of value being described as worth so many slaves, or that it requires so much of some particular kind of goods to buy a slave. Captives in war, when not doomed to a worse fate, are devoted to slavery. These captives are not, however, badly treated, and are readily exchanged for any of their own people who may be held in captivity by their enemies, from whose ranks these slaves are recruited. Many of the Papuans are, again, held in slavery by the Dyaks and other Malay tribes, and within the last few years an abominable traffic has

sprung up amid these islands, the ostensible purpose of which is to convey indentured servants belonging to these tribes, chiefly natives of the New Hebrides, to the Australian colonies, and more especially to Queensland, and to plantations on the Fiji Islands, but which is in reality nothing less than a licensed system of slavery in its worst form. The "labour trade" has now excited so much public attention, and is being so thoroughly investigated both by the Imperial and Colonial Governments, that there is no need to enter into particulars in regard to it. Though in a few cases, no doubt, the requirements of the law, so far as indenture, wages, bonds to return the native after a certain period to his home again, &c., were met, so far as written

NATIVE HUTS, NEW CALEDONIA.

agreements with savages, who know nothing of writing or of legal forms, could be fulfilled, yet in the vast number of cases the natives were simply decoyed on board, kidnapped, the hatches shut down on them, and if they resisted—as they not unfrequently did—were mercilessly fired on and murdered. In one notorious case the canoes were decoyed alongside, and were then stove with heavy shot thrown into them; boats were then lowered, and the natives seized and dragged off into legalised bondage. One case is recorded where an inhuman scoundrel in a vessel under the British flag decoyed some natives of the Solomon Islands under the bows of his vessel, when, after smashing their canoes, he murdered them, and sold their heads to the chiefs of a hostile tribe in return for living human beings for deportation to the Queensland and Fiji plantations.* Heads, it may be mentioned, are highly valued by some of these tribes as

* In "The Cruise of the *Rosario*," among the New Hebrides and Santa Cruz Islands, &c., 1873, by Captain A. H. Markham, R.N., or in a work on the same subject by Captain Palmer, R.N., the reader will find a full account of this atrocious system of kidnapping of natives in the South Seas.

HOUSE OF A NATIVE CHIEF, NEW CALEDONIA, AND GROUP OF NATIVES (PAPUANS).

trophies of valour, even though they should come into the owner's possession in the manner we have described.

The *religion* of the Papuans varies with almost every island, but all are pagans, especially in New Guinea, where missionary efforts have as yet scarcely broken ground. At present we know but little respecting the religion of the natives of New Guinea, but that they are polytheists like the Fijians there can be but little doubt. The religion of all the Papuan Oceanic Islands is, however, at present in a state of transition, and is rapidly changing. Especially is this true in Fiji, where civilisation, after a sort, is gaining ground, and where the old religion will soon be a thing of the past. It is, however, questionable how far a better one will take its

BAY OF ST. VINCENT, NEW CALEDONIA.

place, for the pure can scarcely be expected all at once—if ever—to take the place of the gross paganism and disgusting rites which have for ages prevailed in these islands.*

Unlike most of the Polynesian gods, who are fairly moral, the Fijian gods are rioters, murderers, and perpetrators of every sort of iniquity. Their names express their character. For instance, Tunambanga is "the adulterer;" Ndauthina steals women of rank and beauty by night or torch-light; Kumbunavanua is "the rioter;" Mbatemona, "the brain-eater;" Ravuravu, "the murderer;" Mainatavasara, "fresh from the cutting up or slaughter," &c. They believe that in the next world people inherit the condition they were in when they left this one; hence children strangle their parents lest they should die infirm, and the wives and attendants of chiefs are similarly treated, in order that the latter may be provided with the companions and surroundings they had been accustomed to. These attendants are laid at the

* In a recent report it is claimed that 200 islands in the Pacific have received Christianity, and that about 300,000 people in these islands have, nominally at least, embraced it.

bottom of the grave, with arms in their hands, that they may enter the spirit-land in a condition worthy of the great man whom they are escorting. In addition, a warrior is killed, so that he may precede his master, and drive away the evil spirits which might attempt to impede his progress into the land of the blessed. Yet the Fijians never believed in a system of rewards or punishments. The death of a great chief is celebrated with much solemnity, and fasting and privation on the part of his friends and dependants. The coast is *tabu* for a certain distance from being fished upon, and the cocoa-nuts are likewise *tabued* from being pulled. These ceremonies will be continued for ten days or a fortnight, each day having some peculiar ceremony, gay or grave, appropriated to it, and all of them sufficiently curious and interesting.

Among their gods, one of the best known is Ndengei, who is the abstract idea of eternal existence, being subject to no emotion or sensation except that of hunger. He is represented in the form of a serpent. Some traditions represent him, according to Mr. Williams, as having the head and part of the body of that reptile, the rest of his form being stone, emblematic of everlasting and unchanging duration—at least according to Fiji geology. He passes a monotonous existence in a cavern, enshrined in gloom, evincing no signs of interest in any one but Uto, his attendant, and apart from the fact that he only answers his priest, and changes his position from one side to the other, evincing no sign of life, or interest in the world in which he lives, but of which he is not a part.

Offerings of food are also in the Fijis made to rude consecrated stones, and stones are also used to mark the locality of some gods, and the occasional resting-place of others. Sacred stones, we have seen, commonly figure in the religious ceremonies of other nations. The following singular rite is described by Mr. Williams:—"Unbroken silence follows; the priest becomes absorbed in thought, and all eyes watch him with unblinking steadiness. In a few minutes he trembles; slight distortions are seen in his face, and twitching movements in his limbs. These increase to a violent muscular action, which spreads until the whole frame is strongly convulsed, and the man shivers as with a strong ague fit. In some instances this is accompanied with murmurs and sobs, the veins are greatly enlarged, and the circulation of the blood quickened. The priest is now possessed by his god, and all his words and actions are considered no longer his own, but those of the deity who has entered into him. Shrill cries of 'Koi au! koi au!' (It is I, it is I!) fill the air, and the god is supposed thus to notify his approach. While giving the answer, the priest's eyes stand out and roll in a frenzy; his voice is unnatural, his face pale, his lips livid, his breathing depressed, and his entire appearance like that of a furious madman. The sweat runs from every pore, and tears start from his strained eyes, after which the symptoms gradually disappear. The priest looks round with a vacant stare, and as the god says, 'I depart,' announces his actual departure by violently flinging himself down on his mat, or by suddenly striking the ground with his club, when those at a distance are informed by blasts on the conch, or by the firing of a musket, that the deity has returned into the world of spirits. The convulsive movements do not entirely disappear for some time." This scene is not peculiar to the Fijians, for something very similar occurs among the Indians and the Eskimo, where it has got from ethnologists the name of "shamanism."

Yet, after all, the Fijians do not believe in universal immortality. The road to "Mbulu"—their heaven—is beset with so many difficulties that "few attain to immortality." A similar

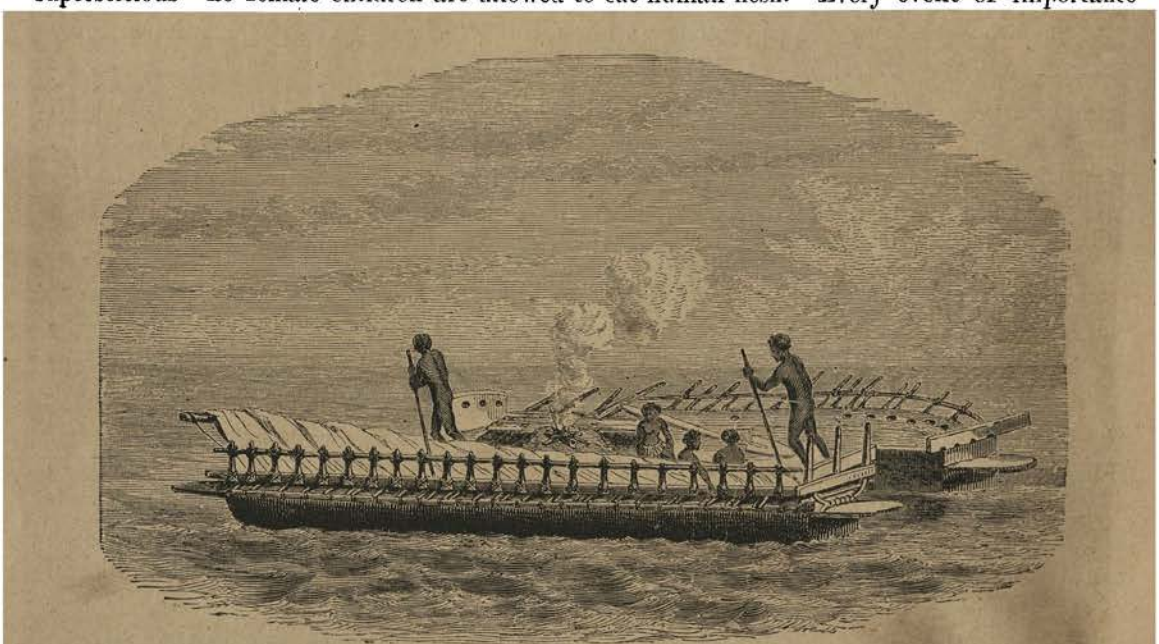
belief—probably learned from them—is found amongst their near neighbours the Tongans, who believe that the chiefs are immortal, but that the common people are certainly mortal, though it is possible that the intermediate class may not be; but regarding this there is a difference of opinion.

The *amusements* of the Papuan race are much the same as those of the Polynesian—consisting of swimming, diving, and other water exercises, swings, mock battles, &c., and are pursued by people of all classes and ages of both sexes with equal zest.

We cannot leave the Oceanic group of people without finding cannibalism cropping up here, and certainly among the Papuans. Whatever defence or apology may be made for the Polynesians, this somewhat disagreeable culinary taste was and is indisputably prevalent among the people we are now describing. The "whitewashing" class of ethnologists have never attempted to deny this. None of the Papuans are altogether clear of it.

Among the New Caledonians the priests obtained the hands of the slain as their perquisites, and as those parts of the human body are said by anthropophagous connoisseurs to be the best, war was frequently fomented by the priests in order to supply their larder more abundantly. Among the New Caledonians the bodies of slain warriors were eaten by the enemy. If a "complete cookery book" could exist among these people, many pages would be filled by a description of the modes adopted to prepare the human body for food. Great skill was displayed in the methods of serving it up by the women who act as cooks. Sometimes it was placed before the men completely roasted, but in a sitting position, and equipped in war costume. Even the children of our dusky friends were not exempt from cannibalistic propensities. When the French *voyageur*, D'Entrecasteaux, visited New Caledonia—now a French colony and convict settlement—the natives felt the calves and brawny arms of his men, their eyes sparkling, and their mouths, no doubt, watering at the idea of the magnificent feast such muscular, well-fed gentlemen would make. Yet these people do not, by any means, confine themselves to such bipedal diet—probably for the reason that the supply is not equal to the demand—but, like all the Oceanic people, depend for the main portion of their sustenance on cocoa-nuts and other fruits, and various roots, shell-fish, and even a species of spider. They even stay the pangs of hunger, like the Orinoco Indians (vol. i., p. 200), by filling their insatiable stomachs with clay, which, though it affords no nutrition, for the time being allays the cravings of their appetite. The natives of the Isle of Pines roast the dead of their own people, and then serve them up wrapped in banana leaves. A Polynesian is rather ashamed of his cannibalistic propensities, not so a Papuan, and least of all a Fijian. The people of the Fiji Islands are much addicted to cannibalism, and excel in all the modes of preparing human flesh. So keen are they after this description of food that, unless they have much improved in their manners of late years, they have to be rather sharply looked after in case they indulge untowardly in their favourite article of food to the loss of their friends, and of the planter in whose employment these culinary victims may be for the time being. Here we find no religious or superstitious feeling involved. The Fijian prefers "long-pig" to any other food simply because he thinks it tastes well. He will even boast of the number of bodies which he has eaten. A story is told of one who at the close of his life reckoned up—roughly, I presume—the number of human bodies which he had consumed, or at whose consumption he had assisted, and found that it reached 900! The Fijian is so vain that, rather than not have something to boast of, he will

commit the most atrocious act, so as to excel, if only in infamy. Accordingly, those who are acquainted with this trait in his character will not be surprised—however shocked—to learn that one man caused his wife to build and heat an oven, and then, after she had completed the task, that he killed, cooked, and ate her! Yet every one cannot eat human flesh—not, however, from any doubts as to the legality of it, but simply from a religious scruple. The Fijian believes that many of the gods reside in or are personified by particular animals, such as rats, sharks, dogs, and even the human person. Accordingly, he whose particular guardian-god resides in any one of these animals—man among the number—refrains from eating the flesh of this particular animal lest he might offend his god. Again, from some motive—selfish or superstitious—no female children are allowed to eat human flesh. Every event of importance



DOUBLE PIROGUE OF A CALEDONIAN CHIEF.

in Fiji is, or was, celebrated by a feast of human flesh, and so important was this diet considered that a wooden fork was used to convey it to the mouth, instead of using the hands, as they do in partaking of every other kind of food. The people of New Guinea and New Hebrides, and neighbouring islands, rank next, if not equal to the Fijians, in their unnatural liking for human flesh; and only recently an account appeared in a Dutch paper of a tribe in the former island who fattened up the captives they obtained by piracy and war for the purpose of using them as food.

Etiquette, and a punctilious observance of certain conventional rules of good breeding, as understood among them, one would think scarcely in keeping with a state of savagedom so low as that indicated by an indiscriminate indulgence in the flesh of their own species; but yet it seems that it may be so, for no people are more particular in this respect than the Fijians. For instance, it is equivalent to a challenge to fight if one man passes another without lowering the club he may be carrying on his shoulder. Etiquette, in reference to the respect shown to

chiefs, is carried to an extent scarcely imaginable in these less polite latitudes. It is not uncommon to find a chief coming out of battle unhurt—no one presuming to injure a man of his exalted rank. To pass *behind* a chief is an offence so deadly that it can only be expiated by an enormous fine, or by knocking out the limited amount of brains possessed by an individual who could be guilty of such a heinous breach of good manners. It is hardly less an insult to pass a man of high rank on the wrong side, or his canoe on the outrigger side. All these bits of

NEW CALEDONIANS.

etiquette are, however, in reality, laid in a deep knowledge on the part of the chiefs of the treachery of their countrymen, and in a fervid desire to protect themselves from sinister designs. A man of inferior rank on meeting a chief must not only lower his club from his shoulder, but crouch to the ground until he has gone on. Courtesy still—but of a less degree—is due to a man of rank not so exalted, or more nearly approaching his own. In such a case, he merely steps aside, bends his body, and either rubs his left arm with his right hand, or holds his beard, until the greater man has passed. The design of both these methods of showing respect is self-evident—viz., to prevent an attempt at treachery. There is even a particular series of phrases, or words, by which a chief is to be addressed. His clothing, his canoes, and all about him are

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not called by the same names as those of common people, but are styled by high-sounding, periphrastic, and hyperbolic names. In public he is received with the utmost ceremony, and after a strict and well understood code of etiquette. No one dare stand in his presence, and if he accidentally falls, it is etiquette—"imitation" here being, as elsewhere, "the most sincere form of flattery"—for every one else also to fall. Yet this same potentate is, in his turn, one of the most courteous of men, and would not, even in the houses of his inferiors, dream of touching food until it was offered. If he did so, his name would be held in everlasting contempt, while a man of less rank would, most likely, forfeit his life for his rudeness. At their great feasts Fijian good breeding is seen to greatest perfection, and though on other occasions—as also among the Polynesians—the word "cook" is a term of contempt, and the office one which could only be delegated to slaves, or at best to women, yet at these times all classes, even the chiefs and the king himself, will assist in preparing the edibles, which, in the case of feasts given by the great chiefs, are gathered from far and near, and served up in such profusion, that for some time previous a *tabu* is laid on any one killing pigs or gathering vegetables, lest there should be a scarcity at the time of the great feast.

Every contract or present made for diplomatic or political purposes is made with immense ceremony, much clapping of hands and plentiful shouting, a procedure necessary, in the absence of writing, to cause the transaction to be held in the spectators' memory, just as in "beating the bounds" of certain old-fashioned English towns the head of the nearest of the procession of boys is "bumped" against some critical point of the boundary, which generally results in keeping the line of boundary fresh in the memory of a goodly number of witnesses for years to come.

Among the most curious customs prevailing amongst the Papuans is the New Caledonian custom of two people, when they meet, exchanging their *katas* (or little scarfs)—as much as a matter of course as we would shake hands. It also prevails in South Asia. When a New Caledonian drinks, he does not lap up the water or convey it to his mouth with his hand, but throws it into his mouth out of his hollow palm, in a manner which results in the greater portion of it being splashed over him. The agility of the New Guinea Papuans among the branches of trees is wonderful. They will climb and spring from one branch to another almost with the agility of monkeys, and, indeed, like those animals, when attacked take to the trees as refuges where they can defend themselves with the greatest chance of success. If any one even touches a woman not his wife he is subject to a fine, and the same scrupulous regard to rights of property extends to everything else—even among so rude a people as the Alforas, or Mountaineers, of New Guinea. Among the latter people no property can be inherited, for on the death of any one everything which he or she possessed is destroyed. The friends then assemble and have a celebration, which differs more in name than in anything else from an Irish "wake." Eating and drinking go on apace, and no food is partaken of without a portion being offered to the dead person also. One of the most curious kinds of salutation found among the Papuans is that of the inhabitants of Brumer's Island, not far from the coast of New Guinea. These primitive folks are not without all the Papuan etiquette. When they meet a friend, or even a person with whom they are not acquainted, they salute by pinching

the stranger's nose while performing the same operation to their own stomach, and grunting out a word of welcome—a custom which finds its counterpart in the Eskimo rubbing together of noses on a like occasion.

But one of the most extraordinary customs found amongst the Papuans is that of the *vasu*, which exists in full force in Fiji. *Vasu* means "niece" or a "nephew," but becomes a title of office in the male, who, in some localities, has the extraordinary privilege of appropriating whatever he chooses belonging to his uncle, or shares in his uncle's power. However high a chief may be, if he has a nephew he has a master, one who will not be content with the name, but will exercise his prerogative to the full, seizing whatever takes his fancy, regardless of its value or the owner's inconvenience at its loss.* To resist is rarely thought of, nor would it be much use. Thakonauto, a Rewa chief, while at war with his uncle, carried this extraordinary privilege to such an extent as to absolutely supply himself with ammunition from his enemy's stores—that enemy being his uncle; nor would the right be disputed even in such an extreme case. "*Vasus*," writes Mr. Williams, "are of three kinds:—The *vasus-taukei*, the *vasu-levu*, and the *vasu*. The last is a common name, belonging to any nephew whatever. *Vasu-taukei* is a term applied to any *vasu* whose mother is a lady of the land in which he was born. The fact of Mbau being at the head of Fijian rank gives the Queen of Mbau a pre-eminence over all Fijian ladies, and her son a place nominally over all *vasus*. No material difference exists between the power of a *vasu-taukei* and a *vasu-levu*, which latter title is given to every *vasu* born of a woman of rank, and having a first-class chief for his father. A *vasu-taukei* can claim anything belonging to a native of his motherland excepting the wives, home, and land of a chief. *Vasus* cannot be considered apart from the civil polity of the group, forming as they do one of its integral parts, and supplying the high-pressure power of Fijian despotism. In grasping the dominant influence, the chiefs have created a power which ever and anon turns round and grips them with no gentle hand. . . . . Descending in the social scale, the *vasu* is a hindrance to industry, few being willing to labour unrewarded for another's benefit. One illustration will suffice. An industrious uncle builds a canoe, in which he has not made half-a-dozen trips, when an idle nephew mounts the deck, sounds his trumpet-shell, and the blast announces to all within hearing that the canoe has that instant changed masters." The *vasu's* power is not, however, unlimited. The *vasu* of a king, for instance, acts as the viceroy, and collects the taxes—which are in produce, and paid with a cheerful alacrity and even pride to which we Northern barbarians are strangers—from distant parts of the kingdom, but if, for his own enrichment, he attempts to collect more than the correct amount, he is liable to be severely fined by the king.

Government among the Papuans, as among nearly all savages, is an absolute monarchy. In Fiji the government used to be based on a sort of feudal system, the great chiefs being dependent on the king, and liable to military service, the smaller ones, again, on them, and so on downward for the six different grades into which the people are divided, the last grade being the slaves, who are captives in war. We have already spoken of the pride which the people have in paying taxes. The tax-paying day is a day of rejoicing, and the scene is one of the most impressive and gay in Fijian life. The people come from

* Williams, "Fiji," &c., vol. i., 34.

far and near, and there is an exchange of much compliment and courtierism while the taxes, consisting of property and labour, are made over to the king. The people are fond of working on the land, and if they dispose of a piece of land always bargain that they are to be allowed to till it for the new proprietor. The tenure of land is much the same as in New Zealand. "Every inch of land in Fiji," Mr. Pritchard remarks, "has its owner. Every parcel or tract of ground has a name, and the boundaries are defined and well known. The proprietorship rests in families, the heads of families being the representatives of the title. Every member of the family can use the lands attaching to the family. Thus the heads of families are the nominal owners; the whole family are the actual occupiers. The family land maintains the whole family, and the members maintain the head of the family. A chief holds his lands under precisely the same tenure, as head of the family, and his *personal* rights attain only to the land pertaining to his family, in which right every member of his family shares so far as on any portion of the land. But the chief is also the head of his tribe, and, as such, certain rights to the whole lands of the tribe appertain to him. The tribe is a family, and the chief is the head of the family. The families of a tribe maintain the chief. In war they give him their services and follow him to the fight. In peace they supply him with food. In this way the whole tribe attains a certain collective interest in all the lands held by each family, and every parcel of land alienated contracts the source whence the collective tribal support of the chief is drawn. From this complicated tenure it is clear that the alienation of land, however large or small the tract, can be made valid only by the collective act of the whole tribe, in the person of the ruling chief and the heads of families. Random and reckless land transactions under these circumstances would be simply another seizure of Naboth's vineyard, for which the price of blood would inevitably have to be paid."

In Fiji offences are heinous or trivial according to the rank of the offender. Murder by a chief is not so bad as a petty theft committed by a person of low degree. In a word,

> "That in the captain's but a choleric word,
> Which in the soldier is flat blasphemy."

Only a few crimes are considered serious—such as theft, adultery, abduction, witchcraft, infringement of a *tabu*, disrespect to a chief, incendiarism, treason, and so on.

What the government of the Fiji Islands is at the present time I cannot exactly say. It is in a state of transition. There is still a great deal of the old, as sketched in the foregoing paragraphs, but in addition, and overlying it, is an attempt—ludicrous in the extreme—to introduce the semblance of a civilised government, for the convenience of the settlers, who have established sugar and cotton plantations in the islands. It is an imitation of that of the Sandwich Islands. A sort of Parliament—a laughable parody on legislative institutions generally—has been established at Levaka Bay, under the presidency of a dusky *sans culotte*, styled "King Thakombow," who is clamouring (or, at least, those at his back are—for he has as yet but imperfectly acquired that necessity of diplomacy, the art of writing) for annexation to the British Empire. We have sent one commission to inquire into the advisability of taking the protectorate of this Oceanic Negritia, but their report was unfavourable. However, the recent rise of the Polynesian slave trade and the interests of our Australian colonies seem to render this advisable—more especially as the islands are, in default, likely to drop into the

CONSTRUCTING A HOUSE IN NEW CALEDONIA.

hands of other powers, who, in time of war, might make them a source of inconvenience and annoyance to our southern colonies.*

The only other peculiar habit of the Papuans which I will occupy space with describing is

* See Mrs. Smythe's and the late Dr. Seeman's works on "Viti," descriptive of this mission, as well as the official report of Colonel Smythe. The following amusing description of the dusky "King of the Cannibal Islands" and his Government I quote from a recent American writer, Mr. W. W. Crane, as it gives a fairly accurate idea of the present transition state of the islands from savagedom to civilisation:—

"This royal coloured person" [the "King of the Cannibal Islands"] "has usually been considered a myth: and such, until a short time ago, he really was; for, although the world did, and still does, contain such things as cannibal islands, yet their inhabitants have never, until lately, possessed any ruler whose authority they all acknowledged, or who could, in any respect, be considered a king. But the myth has now been changed into an actual reality, in the person of his majesty Cakobau I., by the grace of certain white men, sovereign ruler of the kingdom of Fiji, or, to speak by the card, Viti. And, by the way, the gentleman's own name, though always spelled as above in his dominions, should be pronounced Thacombow, the system of spelling used in Fiji being a peculiar one, which was invented and introduced by the missionaries.

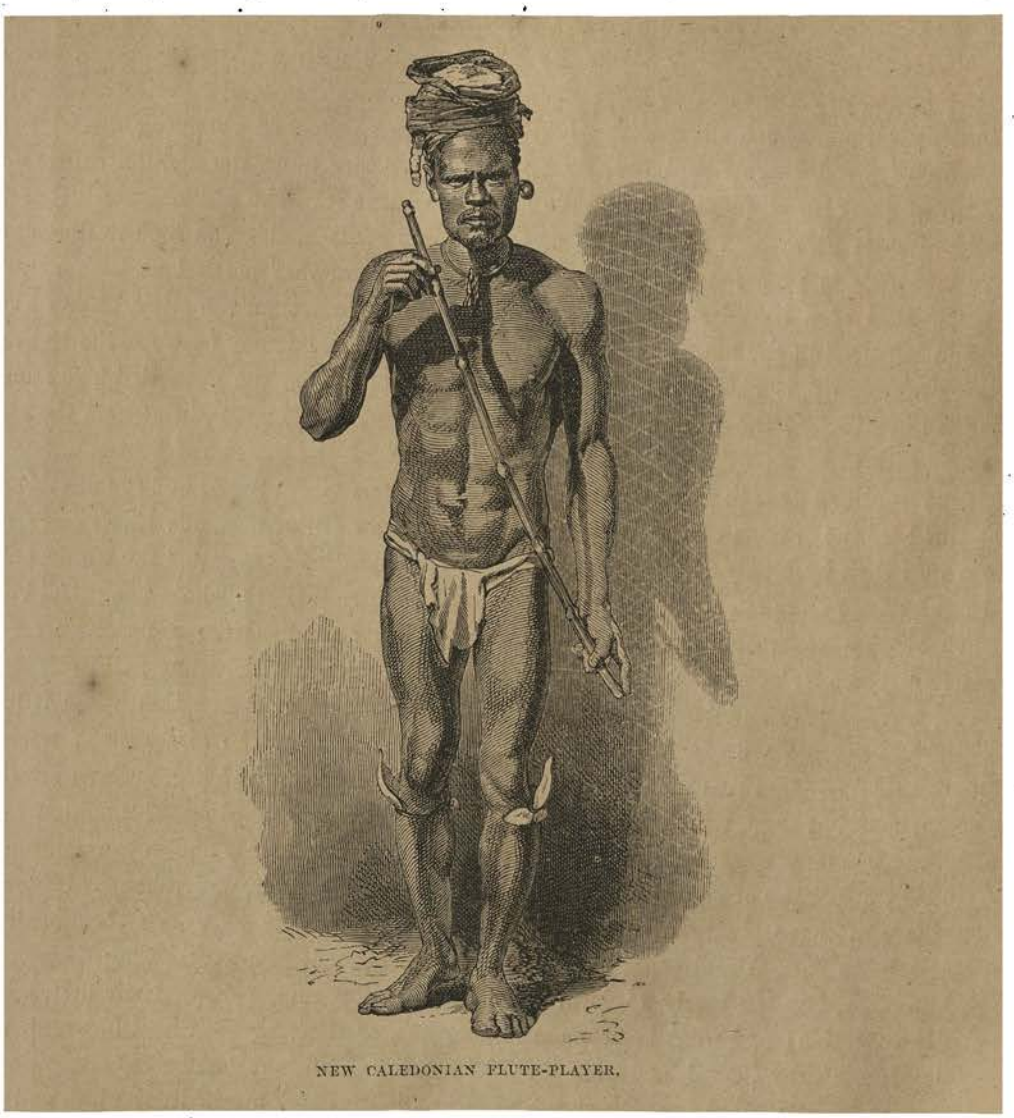
"A more anomalous sovereign than 'Cakobau Rex'—for so he never fails to subscribe himself at the end of state papers—could not be easily found in history. He is an aged individual, with white wool and beard, an African complexion, and the general aspect of a man who would like very much to be either really savage or really civilised, and who cannot help being very doubtful and uncomfortable in his present peculiar state. Yet he plays being king with considerable *éclat*. He has a royal coach of most gorgeous appearance, which was built for him in Edinburgh, and is carried on the shoulders of human cattle; a crown, and other signs of sovereignty which Booth would not need to be ashamed to wear as Richard III.; a ministry, a Parliament, departments of State, finance, justice, &c.; a postal system, with very neat stamps containing the letters C. R., and the value of the stamp in English currency—in fact, all the usual appliances for carrying on business, as what the old sailor calls 'one o' them 'ere kings.' The motto of his kingdom is the simple and comprehensive one of 'Rerevara na kalou ka dokana tui,' which every one must acknowledge to be extremely expressive and appropriate.

"Thacombow—to spell his name according to our orthography—is what might be called a *roi de convenance*. He was originally and by inheritance chief of a small island in the Fiji group, known as Bau—a name which, strange to say, must be pronounced Ambow. Early in life he began conquering his neighbours and annexing their territories, until he had at last made himself master of the whole group, except two districts; and though he assumed at that time the title of Tui Viti (King of Fiji) these two districts did not recognise him as anything but a local chief. They were—first, the interior of the largest island, Viti Levu, or Great Fiji, a mountainous locality, where the unterrified man and brother continued, as he still does, to believe in and act upon the time-honoured tradition, that 'white man tastes very much like baked cocoa-nut;" and, second, the islands occupied by the confederacy acknowledged as its head a very powerful chief named Maafu, whose own particular subjects are a band of warriors from the Tonga Islands, that has located itself in Fiji, and easily inspired the natives with a wholesome fear of its prowess.

"King Thacombow is not entirely without ability, or even a certain force of character. He had the sense to see, some time since, that cannibalism, indiscriminate murder, marrying new wives at will, and other practices which had long made life cheerful and comfortable in his hereditary domains, were unsuited to the spirit of the new era which the untiring labours of some faithful missionaries and the advent of the white settlers had produced; and finding it would be impossible to enjoy these enlivening amusements much longer, he gracefully accepted the situation, and abolished them of his own accord. Some of his acts show a fair degree of tact. For example, having a well-grounded fear that a chief of the Tongá Islands was about to come and make things very unpleasant for him in that vicinity, and being called upon at the same time to account for some outrage upon American citizens, he agreed to pay damages to the latter if their government would protect him from any assault while raising the necessary funds. This was acceded to by the commander of the man-of-war which made the demand for restitution; and then the ingenious savage, whose untutored mind had conceived this neat dodge, waited with much calmness to see whether the dreaded Tongans would make war on the United States; which, being apprised of the foregoing arrangement, they concluded not to do."

their method of producing fire by friction. Mr. Wallace describes it as follows:—A sharp-edged piece of bamboo is rubbed across the convex surface of another piece, on which a small notch is first cut. The rubbing is slow at first and gradually quicker, till it becomes very rapid, and the fine powder rubbed off ignites and falls through the hole which the rubbing has cut in the bamboo. This is done with great quickness and certainty. The Ternate people use bamboo in another way. They strike its flinty surface with a piece of broken china and produce a spark, which they catch in some kind of tinder. This is a modification of, though less ingenious than, the method adopted by most savage people of obtaining fire by rubbing two pieces of wood sharply and quickly against each other until the friction causes sparks, which ignite some tinder placed so that the sparks fall into it. The Eskimo method of using this apparatus is perhaps as effectual as any. A piece of stick, about an inch in diameter and about a foot long, is prepared so that it is rounded and somewhat pointed at each extremity. The sinew cord of a bent bow is then twisted in one turn around the stick, after which the upper end is placed in the hollow of a concave bit of bone held firmly between the teeth while the lower extremity is placed on the flat bit of wood placed on the ground. The apparatus being thus in position, the upright stick is twisted about, while pressed down on the piece of flat wood, with great rapidity, by a transverse movement of the bow, until heat is developed of sufficient intensity either to light some dry moss or the fine tinder formed of the dust worn out of the wood by the friction of the upright stick. I cannot better conclude this sketch of the Papuan race than by briefly sketching one or two communities as types of the whole, and this could not be done more effectually than in the words of Mr. Wallace, whose delightful volumes we have already so frequently quoted. It is the Aru Islanders who are sitting for their portrait. "There is," remarks this eminent naturalist, "a great monotony and uniformity in every-day savage life, and it seemed to be a more miserable existence than when it had the charm of novelty. To begin with the most important fact in the existence of uncivilised peoples—their food—the Aru men have no regular supply; no staff of life, such as bread, rice, mandiocca, maze, or sago, which are the daily food of a large proportion of mankind. They have, however, many sorts of vegetables, plantains, sweet potatoes, and raw sago, and they chew up vast quantities of sugar-cane, as well as betel-nuts, gambir, and tobacco. Those who live on the coast have plenty of fish, but when inland they only go to sea occasionally, and then bring home cockles and other shell-fish by the boat-load. Now and then they get wild pig or kangaroo, but too rarely to form anything like a regular part of their diet, which is essentially vegetable; and what is of more importance, as affecting their health, green, watery vegetables, imperfectly cooked, and even these in varying and often insufficient quantities. To this diet may be attributed the prevalence of skin diseases and ulcers in the legs and joints. The scurfy skin diseases so common among savages has a close connection with the poorness and irregularity of their living. The Malays, who are never without their daily supply of rice, are generally free from it; the hill Dyaks of Borneo, who grow rice and live well, are clear-skinned; while the less industrious and less cleanly tribes, who live for a portion of the year on fruits and vegetables only, are very subject to this malady. It seems clear that in this, as in other respects, man is not able to make a beast of himself with impunity, feeding, like the cattle, on the herbs and fruits of the earth, and taking no thought of the morrow. To maintain his health and beauty he must labour to prepare some farinaceous product capable of being stored

and accumulated, so as to give him a regular supply of wholesome food. When this is obtained he may add vegetables, fruits, and meats with advantage. The chief luxury of the Aru people, besides betel-nut and tobacco, is arrack (Java rum), which the traders bring in great quantities and sell very cheap. A day's fishing or ratan * cutting will purchase, at least, a half-gallon



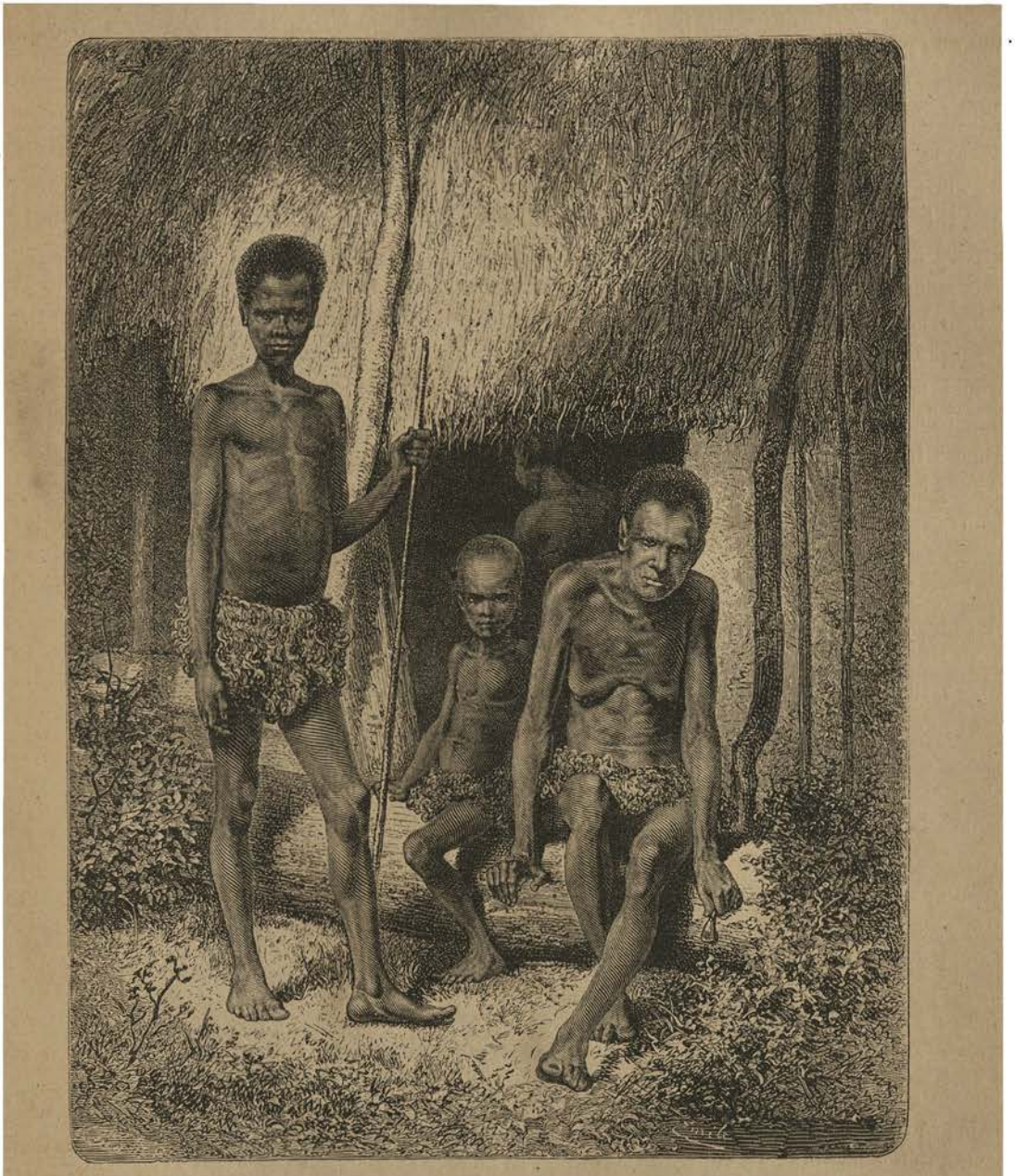
NEW CALEDONIAN FLUTE-PLAYER.

bottle; when the *tripang* (or birds' nests)† collected during a season are sold, they get whole boxes, each containing fifteen such bottles, round which the inmates of a house will sit day and night till they have finished them. They themselves tell me that at such bouts they often tear to pieces the house they are in, break and destroy everything they can lay their hands on, and

* *Calamus rotang*—known to seaman as "Penang lawyers," from the use made of them in that settlement as instruments of corporal punishment.

† Made of a species of seaweed, &c., and sold at high prices in China, for making the celebrated bird-nest soup.

make such an infernal riot as is alarming to behold. The house and furniture are on a par with the food. A rude shed, supported on rough and slender sticks rather than posts, no walls,



NEW CALEDONIANS.

but the floor raised to within a foot of the eaves, is the style of architecture they usually adopt. Inside there are partition-walls of thatch, forming little boxes, or sleeping-places, to accommodate the two or three separate families that usually live together. A few mats, baskets, and cooking-vessels, with plates and basins purchased from the Macassar traders, constitute their

whole furniture; spears and bows are their weapons; a *sarong* (or mat) forms the clothing of the women, a waist-cloth that of the men. For hours, or even for days, they sit idle in their houses, the women bringing in the vegetables or sago which form their food. Sometimes they hunt or fish a little, or work at their house or canoe, but they seem to enjoy pure idleness, and work as little as they can. They can have little to vary the monotony of life, little that can be called pleasure except idleness and conversation. And they certainly do talk! Every evening there is a little Babel around me, and, as I understand not a word of it, I go on with my book or work undisturbed. Now and then they scream and shout, or laugh frantically for variety; and this goes on alternately with vociferous talking of the men women and children, till long after I am in my mosquito curtain and sound asleep." They were simple folks our naturalist was among, with a strong penchant for his arrack-bottle, and a wondrous curiosity to learn where he came from, but yet with a strong suspicion that they were being deceived when "England" was designated as the country of his nativity. For the twentieth time they would ask, but, as they could not pronounce it satisfactorily, would insist that it was a name of his own invention, and that Mr. Wallace was deceiving them. One old man was almost indignant. "Unglung!" said he, "who ever heard of such a name? Anglang—Anger-lang; that can't be the name of your country; you are playing with us. My country is Wanumbai. Anybody can say Wanumbai. I'm a 'Orang-Wanumbai;' but N-glung! who ever heard of such a name? Do tell us the real name of your country, and then when you are gone we shall know how to talk about you." Nothing would convince them they were not being deceived. Then for what did he want all the birds and insects he preserved with such care? They would not believe it was for the purpose of stuffing and setting them up so that they would appear as if alive for the people in "Unglung" to look at! That could not be. There must be in his country many things much nicer to look at than those things. *They*—the 'Orang-Wanumbais'—did not want to look at them, and surely *we*—we, the wondrous people who make calico, and glass, and knives, and rum, and all sorts of wonderful things, could not want things from Aru to look at!—the thing was absurd. But they knew what was done with them—they knew; they had been thinking it over, and the assembled wisdom of Aru had come to the conclusion that the birds and insects were all made to come to life again on board ship. The theory was founded on what to the Wanumbaian logicians were sound premises, and the conviction was strong in accordance. "Yes, they all come to life again; that's what they do—they all come to life again." They had also formed the conclusion that he could give rain or make hot weather to suit himself, and that, on the whole, this pleasant English naturalist was a most wonderful personage, who will no doubt live in their simple annals as a much better sort of person than the Bugis and Chinese, who sometimes came to trade with them; for he gave them things for nothing, and did not try to cheat them—the universal test of a superior moral person among savages all the world over. Then would commence a long, wearisome series of interrogatives as to how long he was going to stay—would he stay a month or two and finish all the goods he had brought, and then, after that, send to Dobbo for more, and stay a year or two, and they would get plenty of birds and animals for him? "And then came the old story:—'Do tell us the name of your country. We know the Bugis men, and the Macassar men, and the Java men, and the China men; only you, we don't know from what country you come. Ung-lung it can't be. I know that is not the

name of your country.' Seeing no end to this long talk, I said I was tired and wanted to go to sleep; so, after begging—one a little bit of dry fish for his supper, and another a little salt to eat with his sago—they all went off very quietly, and I went outside and took a stroll round the house by moonlight, thinking of the simple people and the strange productions of Aru, and then turned in under my mosquito curtain, to sleep with a sense of perfect security in the midst of these good-natured savages." These Aru savages are—as savages go—handsome people with lithe, graceful forms, every limb getting fine play, unrestrained by the artificialities of clothing. The women are, however, by no means so good-looking as the men, their strongly-marked features being very unfeminine, and what little beauty they may possess, hard work, privation, exposure, and early marriage soon destroy. The men adorn themselves more than the women do; they wear necklaces, earrings and finger-rings, and delight in a band of plaited grass placed tightly round the arm just below the shoulder, to which they attach a bunch of hair or light-coloured feathers. The dress of all is generally filthy, and never changed until worn out. Another of the Aru tribes—the natives of Kolrov—wear a huge horseshoe-shaped comb over their forehead, the ends resting on their temples. The back of this comb is fastened into a piece of wood, which is plated with tin in front, and above is attached a plume of feathers from a cock's tail. Among them Mr. Wallace saw no signs of any religion. They often bury their dead, though their custom is to first expose the body on a raised stage till it decomposes. Polygamy prevails, though a man has rarely more than two wives. A wife is regularly purchased from her parents. The old people are killed, it is said, when they are no longer able to work, but as Mr. Wallace saw many old and decrepit people pretty well attended to, the probability is that this is not a law, but is optional if any one does not care to support his aged relatives.

The natives of Timor, though intermixed much on the coast with Malay and, perhaps, Portuguese and Hindoo blood, are yet of the Papuan race. They carry an umbrella made of an entire fan-shaped palm leaf, carefully stitched at each fold to prevent it splitting. As all over the East Indian Archipelago, the joints of the bamboo are used as buckets, water-vessels, &c., and small water-buckets are also made of the unopened leaf of the same palm-tree from which the umbrella is improvised. Here prevails the custom of *pomali*, which is the exact equivalent of the *tabu* found among the Polynesians and the Papuans of the Pacific Islands. It is, however, used on the smallest occasions, and is often employed for police purposes. If a householder is from home a few palm leaves laid across his threshold, or stuck outside a garden, form an effectual protection against all meddlers or intruders, whether for harmless or criminal purposes. The dead are placed on a raised stage, and there remain until the relatives can make a funeral feast, when the body is burned. The Timnese are great thieves, but not fierce, though they continually fight among themselves, and lose no opportunity of kidnapping the people of other tribes as slaves. Yet Europeans may pass through any portion of the country unharmed. It is well that they are so little disposed to mischief, otherwise the wretched farce of a Portuguese Government which for three hundred years has prevailed in Timor could not stand an hour before the natives. The only object of the officials seems to be to oppress and rob the natives, and to neglect every attempt at public improvement, the island being, so far as roads or settlements in the interior are concerned, little better than when the Europeans first set foot upon its soil. The Dutch portions of the island are better governed, but

under the present system it is more trouble than profit both to the Portuguese and the Dutch. To make it anything would require an outlay of capital, which neither nation is inclined to make, and, not less, a series of honest officials, which the Portuguese nation seems unable to produce; so that, meanwhile, there is little hope for anything in Timor but "chronic insurrection and misgovernment."

There seems every probability that the various shades of colour which we find among the

AUSTRALIANS.

Oceanic people already described are not due to mixture—if at all to intermixture—but point to all being modifications of the same original stock, whether brown or black—Papuan of New Guinea, Fijian, or Polynesian. It is, however, possible that the brown Polynesians originated, at some very early period, from a mixture of Malay and Papuan blood, but nowadays all trace of the Malay spice in their composition has been lost or overspread by the preponderance of the more vigorous Papuan element. Though the Papuans have much in common with the African negroes, yet I agree with Mr. Wallace in believing that the zoological, ethnological, and above all the geographical difficulties are insurmountable in the

way of accepting the belief of Professor Huxley, that they are identical in origin. There is, however, little doubt but that the Malays are widely distinct from both the Polynesians and Papuans, though, as we have classed them, more nearly allied to those people than to any other divisions of the human race. The distinct Polynesians are on the wane, and will soon disappear before the vices and ways of civilised men, which are strange to them. The New Guinea Papuan will go the same way, but the Fijian and the Malay, accustomed as they are to agriculture, may have a chance to survive in the race of life, even when their country comes entirely under the hands of European rulers, and all their old life is supplanted or displaced by that brought from over the sea.

KANGAROOS AT HOME: AN AUSTRALIAN SCENE.

CHAPTER VI.

Australians, Tasmanians, and other Papuan Races.

The Papuan race is a wide-spread one, being scarcely surpassed in the range of its migrations by the Malays and Polynesians, who are its neighbours. But between the different tribes—or nationalities, if you will—of the Papuans there is a wider breach and a broader line of demarcation than between the different people who come under the broad designation of either Malay or Polynesian. The Australians are an example of this. That they are more nearly allied to the Papuans than to any other race scarcely admits of a doubt, but equally are they separated from them by many characteristics—all pointing to the fact that many years must have elapsed since they and the Oceanic Papuans were one people. In many respects the Australian races are about the lowest of the Papuans, but there is a lower depth still to which the Oceanic negro can attain,

as we shall find when we read of the Andaman and Nicobar Islanders, and the Nigrittos of the Philippines, &c. The inhabitants of the great continental island of Australia are a race almost as strange as the animal and vegetable products of the country. They are black, yet not of the negro type—in the same manner as the Papuans proper are. Their hair is long and disposed to curl, but not woolly, and their foreheads are not retreating, nor their lower jaw "prognathous," or projecting. They take delight in profuse beards and moustaches, and, on the whole—contrary to the descriptions sometimes given of them—are a finely-made, muscular race of average European height—5 feet 8 inches to 5 feet 10 inches. The *gins* (or women) are not so good-looking as the men, being early exposed to every hardship and brutally used from their very infancy. None of them are particularly good-looking, and some of the old hags are absolutely hideous.

They do not tattoo themselves, but both men and women mark their skins with scars, particularly on the shoulders, by incising the flesh with a cutting instrument and filling up the wound with clay or other foreign substances, so that, owing to the temporary inflammation which ensues, permanent cicatrices remain. These marks are different on the members of different tribes. Sometimes a piece of bone is placed through the septum of the nose, so that the hideousness of their general appearance is complete. Their *dress* varies according to the part of the country to which the individual under description may belong, though latterly the cast-off clothes of the colonists have afforded them the bulk of their garments, yet in general it consists of a circular mat, made out of a coiled rope twined out of the chewed roots of a species of bulrush. This singular garment, placed on the back and fastened round the waist, is known as the *paing-kout*. The rest of their wardrobe is made up of various kinds of cloaks, some of them made out of the furs of animals, while a rather curious one is woven out of the sea-grass (*Zostera*). The women, and often the men also, wear a petticoat of leaves. The hair is dressed in various ways, but in general little care is taken of it, and in no case is it attended to after the elaborate fashion of the Fiji or New Guinea Papuans who in every respect, mental and social, are beings much higher in the scale of humanity.

The *character* of the Australians is about the worst of any of the Papuan races. They are acute thieves, treacherous in the extreme, greedy, capricious, cunning, unreasoning, passionate, and cruel to a degree which it requires a knowledge of the Papuan character generally to believe the human race capable of. Their character has not, moreover, been improved by contact with the stockmen and settlers on the "runs," who are, as a rule, by no means the most polished of their species. Treacherous attacks upon the solitary hut in the bush are of common occurrence, and, on the other hand, abominable outrages, which have not even the excuse of being viewed in the light of individual retribution, are made upon the natives by the colonists, notwithstanding the efforts of the "Protector of Aborigines," whose duty it is to take cognisance of such acts. The Australian "black fellows," as they are universally styled by the colonists, are low in intelligence. They have no idea of giving a straightforward answer, but will repeatedly contradict themselves in the course of a few minutes' conversation; so that a traveller will be frequently driven to his wit's-end to arrive at the truth about the simplest matter. "A native," writes Mr. Oldfield,* "once brought me some specimens of a species of *Eucalyptus*,

* *Transactions of the Ethnological Society* (new series), vol. iii., p. 255.

and, being desirous of ascertaining the habit of the plant, I asked: 'A tall tree?' to which the ready answer was in the affirmative. Not feeling quite satisfied, I again demanded: 'A low bush?' to which 'yes' was also the response." The Australians are, however, not peculiar in this; the same is true of nearly all savages with whom I am acquainted. Ask them a leading question, and they will answer exactly as they fancy you wish them. The result is that a traveller unacquainted with the art of cross-questioning a native will speedily obtain a vast amount of entertaining information, confirmatory of any theory he may have in his brain on any particular subject whatever. Witness, for instance, the wondrous stories "derived from the Innuit," which the late Mr. Hall brought from the vicinity of Cumberland Sound, about Sir John Franklin's expedition—all of which must be received with an infinite number of grains of salt, owing to this inveterate habit on the part of the Eskimo of answering any question as they think the interrogator desires. When we come to the Australians, we find that the artistic faculty, which is so highly developed in the Papuan and Polynesian races, is almost entirely gone. Beyond the ability to make their own weapons and rude garments, the Australians' art-aspirations go not. They do not even understand a drawing—a deficiency of perception and comparison common among some races not even so low in the scale and in some which are very high. On Mr. Oldfield showing some of them the coloured engraving of an aborigine of their own country, one Australian declared the figure to represent a ship, another a kangaroo, and so on; not one of a dozen identifying the portrait as having any connection with himself. Yet if they are shown a rude drawing, with all the lesser parts much exaggerated, they can realise the meaning of it. "Thus, to give them the idea of a man, the head must be drawn disproportionately large." Many other facts illustrating this deficiency in the savage intellect could be mentioned. For instance, Denham* tells us that a man of very considerable intelligence—a Mohammedan negro—could readily recognise figures, but could not understand a landscape. "I could not make him understand the intention of the print of the sand wind in the desert, which is really so well described by Captain Lyons' drawing; he would look at it upside-down, and when I twice reversed it for him, he exclaimed: 'Why! why! it is all the same.' A camel or a human figure was all I could make him understand, and at these he was all agitation and delight. '*Gieb! gieb!*' (wonderful! wonderful!) The eyes first took his attention, then the other features; at the sight of the sword he exclaimed, 'Allah! Allah!' and on discovering the guns instantly exclaimed, 'Where is the powder?'" Yet the Australian is not lowest in the Papuan scale. He is not of bright intellect, yet his weapons, and the various ingenious ways he has devised to ameliorate his surroundings, show that he is far from wanting in intellect. He is far above the Tierra del Fuegian, he is superior to what the Tasmanian was, and he is of a higher degree of civilisation than the Nigritto and the Andaman Islanders.

What does the Australian *eat?* To this I may answer, what will he *not* eat? Anything which contains nutriment, no matter how disgusting to our ideas, is in the eyes of the Australian a tit-bit. Tadpoles, snakes, insects, as well as more toothsome articles of diet, are all fish to his gastronomic net. With the exception of a few yams cultivated by some tribes, they have no artificial source of food. Here, again, they are infinitely beneath the Papuan people, who, we have seen, are enthusiastic agriculturists. They use, however, many wild vegetable

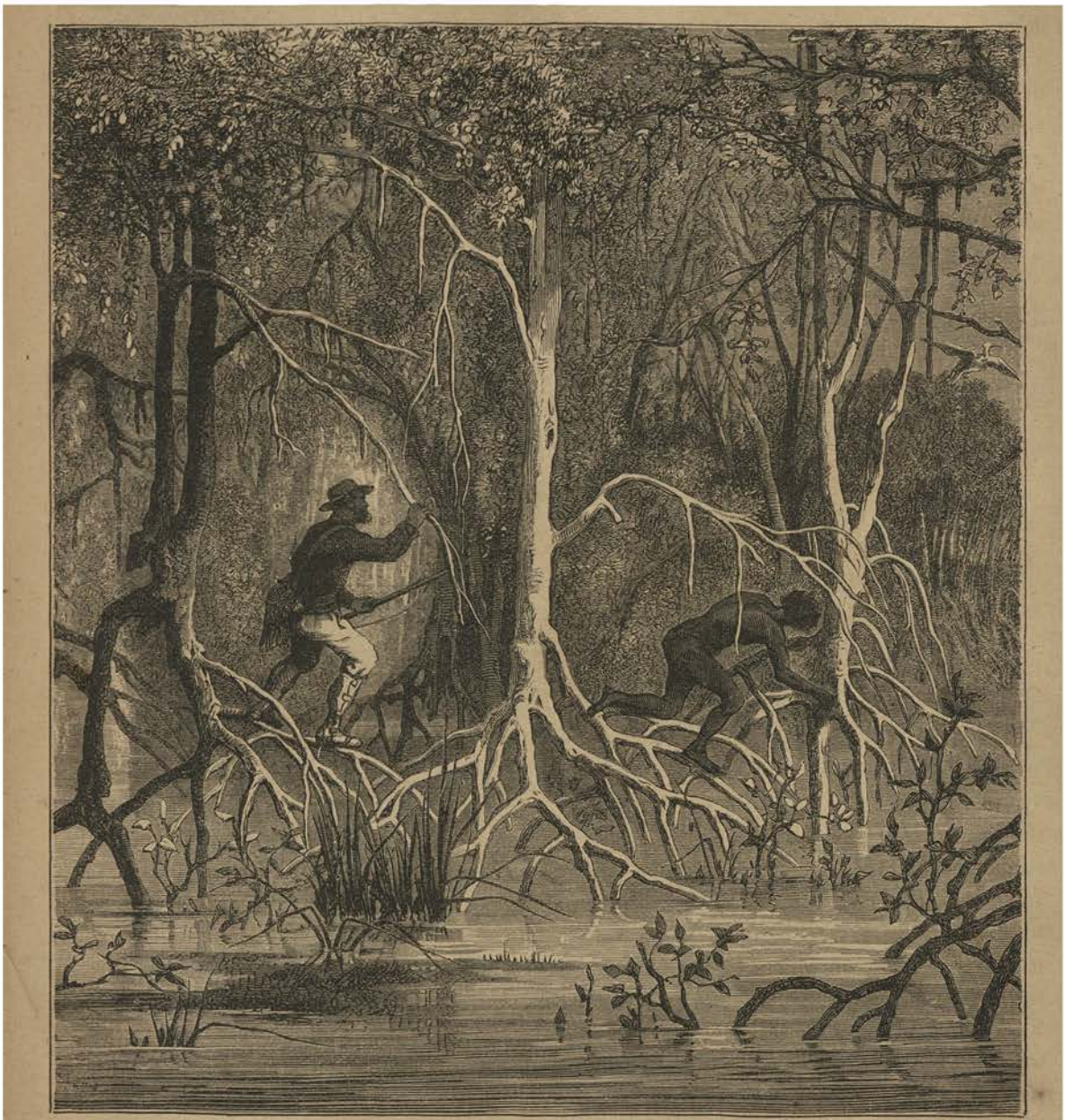
* "Travels in Africa," vol. i., p. 167.

products as food, including various roots, and the seed-like bodies of a species of Pilularia, or Marsilea—known as *Nardoo*, which has, however, little nutritive property. The Australian explorers, Burke and Wills, died of starvation upon it. They are in the habit of digging deep down for the lower part of the roots of the gum-tree (*Eucalyptus*), and then extracting the water which they contain, and so quenching their thirst even when the surrounding country is devoid of the slightest trace of a spring, pool, or river. Fish of various species—fresh water and marine—and shell-fish also, supply a contingent to the Australian commissariat; while grubs on trees and the Bugong moth (*Euplœa hamata*), collected in great quantities and roasted, wings and all, afford no mean portion of the subsistence of this wretched people. A more toothsome food is wild honey. To find out the localities where the wild bees have stored this,

"REPRESENTATIVE" AUSTRALIANS.

the hunters capture a bee and, by means of a little gum, attach a fragment of tow to the body, so that its flight through the air can be watched. Over rock and fallen timber, through bush, and over cleared land, hill and valley, the eager honey-hunters pursue the marked insect until they find it disappear into a hollow tree or cleft in the rocks. They then know that in such position its nest is. Under cover of smoke they soon dig into the place and extract the sweet stores, devouring with equal gusto the honey and the young grubs, or bees, scattered through it. Turtle are also captured by them, and one species is said to be caught in an ingenious manner by the *Remora*, or sucking-fish. This species of fish has a peculiar sucker on the back of its head, by which it attaches itself to ships, other fishes, &c. The Australian accordingly keeps this fish in a vessel of water, and when turtle are in the vicinity lets it go with a string attached to it. The *Remora* soon fastens on one of the reptiles, and sticks so firmly that both it and the turtle can be drawn into the boat before the fish will quit its hold. They cook all their food, generally by roasting it over the fire. But they have also a method of cooking their meat by placing it in a hole in which a fire has been kept burning for some time, and then covering it over with ashes; the result is that the warmth which remains in the earth cooks the food perfectly.

Snakes—even the most venomous species—are favourite articles of food. As the climate is warm, it would be impossible to keep the reptiles dead in a fresh condition more than four-



SHOOTING IN AN AUSTRALIAN SWAMP.

and-twenty hours. Accordingly, the "black fellow" catches it with a forked stick and then adroitly tosses it into a net, where it is confined alive until required for the family dinner. The *dugong* (or sea-cow) and the kangaroo (p. 113) are also eaten with avidity whenever they can be procured by the adroit methods of hunting in which the Australian is skilled. They

are, like most savages, enormous gluttons, and, though lazy and indolent on ordinary occasions, on the hunt, under the stimulus of an empty stomach, are patient and persevering in a remarkable degree.

Their weapons for offence, defence, or the hunt consist chiefly of the *waddy*, a club which is made in various shapes, and hurled with their greatest skill and effect. It is the Australian's constant companion; without the *waddy*—even with a musket—the "black fellow" would not consider himself armed. In the field he throws it at game, human or brute—at his enemies, white or black; and at home he requires the smallest provocation to hurl it at his wife or children, laying them senseless or dead on the spot. With the prevalence of such domestic discipline, one is not surprised to hear that contrary to what prevails elsewhere—a thick skull is the highest ambition of an Australian to possess, and that no more opprobrious term of contempt can be heaped on him than to hint that his skull is thin. When two natives quarrel, they challenge each to a combat with *waddies*. Then, in the presence of spectators, they maul each other over the head with these formidable clubs until one of them falls senseless, when accordingly his rival is declared victor. The skull of an Australian is, therefore, generally quite a surgical curiosity in the variety of osteological contusions, fractures, &c., which it exhibits. The use of the *waddy* is wide-spread among all the Australian tribes, but spears are also in use, made in a great variety of forms. They are not hurled directly from the hand, but by means of a "throw-stick." Bows and arrows are also in use, but most celebrated of all the Australian weapons, and one which is most ingenious, is the famous *bomerang*. Briefly described, this weapon is in the form of a hard, rather flattened, curved piece of wood, which, when hurled from the hand in a peculiar manner, whirls through the air with inconceivable force, strikes the object, and returns again by a rebound almost to the thrower's feet. A skilful *bomerang*-thrower can project it round a corner, though himself unseen and under cover, and can hurl it so adroitly that, as it whirls over and over, eddying through the air, it is difficult for the untrained observer not to believe that this wonderful weapon is not endowed with life. It is the weapon which in its universal use is only equalled by the *waddy*; but, unlike the club, it is entirely unknown outside the Australian continent.* Finally, we may mention that the Australian usually carries a light, oblong shield to protect his body from the effects of these weapons in the hands of his enemies. Many of their weapons appeared to have been copied from the Papuans proper or from the Polynesians. The Australian is never without some private squabble or vendetta on his hand, but wars proper are unknown to him. They would require foresight and powers of organisation of which these savages are not possessed: his intellect is too low for this. Disputes about territory, women, &c., are fertile causes of war; but one, scarcely less common, arises something after this manner. If a person dies without any marked cause, it is believed that a bird called *marralya* comes to the sick person, and secretly squeezing him or her round the waist, causes death. Now, if a person has a feud against another, and the latter dies, it is believed that the bird is only a person of the hostile tribe, or a relation of the hostile

* It is, however, affirmed—and Colonel Lane Fox has lately established it almost beyond a doubt—that one of the weapons depicted on the walls of the tombs of the ancient Egyptian Kings of Thebes is a form of *bomerang*, and the same anthropologist and Sir Walter Elliot, whose every opinion on such matters is to be received with respect, say that it is still in use by the inhabitants of the wilder districts of India—the descendants of aboriginal races (Dravidians).

individual—if not himself—who comes in the disguise of the great bird, and so accomplishes the destruction of his enemy. A challenge then ensues, and sanguinary recriminations on both sides are the result. There is, however, no regular onset between the two tribes. The "war" is more a series of duels or murders by one small party who may chance to surprise another under favourable circumstances. When an enemy is killed, his slayer cuts open his loins and tears out his kidneys, so that he may besmear his face with the fat as a trophy of his prowess. By this means he imagines, in accordance with a similar belief among many other people (vol. i., p. 216), that he will obtain a portion of the courage of the dead man. For one hostile tribe to raise a smoke in the sight of another is accounted a challenge to fight, and doubtless the early colonists, unaware of this custom, lost many valuable lives by their unwittingly doing so, ignorant of the fatal interpretation which would be put upon it by the treacherous, suspicious "black fellow" lurking in the bush. They are exceedingly tricky, and though apparently unarmed, require sharp looking after, as they may have weapons trailing behind them, by means of the point of the spear being secured between the great and first toe, and after these have been hurled against the unsuspecting colonist, have others lying on the ground at a little distance, which will be caught up as they retreat, and again thrown at their pursuing enemy. They have long memories for injuries, and are revengeful in the extreme. If they cannot kill the person who did them or theirs the wrong, they will kill *somebody*, if belonging to his family or relatives so much the better, but at all events reprisal must be taken on some one.

As cannibalism is so marked a feature of the Papuan race, it would be remarkable if the Australian, so low in type, was altogether free from suspicion in this respect. The participation in this loathsome practice is not, however, perfectly made out, though there is little doubt but that in times of scarcity they will eat their relatives. One tribe is even said to be in he habit of mixing the flesh of children with that of dogs, and eating the mixture when hard run for food. This cannot, however, be said to be cannibalism as an ordinary custom, for even civilised races have been driven to the same extremity. A circumstance, however, more suspicious is the fact (for fact it is said to be) of their baiting fish-hooks in some places with the fat of boys. These stories may, however, be exaggerated by the ignorant and prejudiced colonists. But that on certain occasions they eat part of the bodies of their slain enemies admits, I think, of little doubt. Before me are the particulars of such a case by an eyewitness, which is, however, too long to quote. In this case it ought, however, to be mentioned, that only those who had engaged in the fight were allowed to partake of the human banquet. That this was therefore looked upon in the light of a religious ceremony seems certain, for it was out of no selfish motive that the prohibition mentioned was enacted, as there was more than enough and to spare for all, had the rites then enacted allowed any but the victors taking part in the feast.

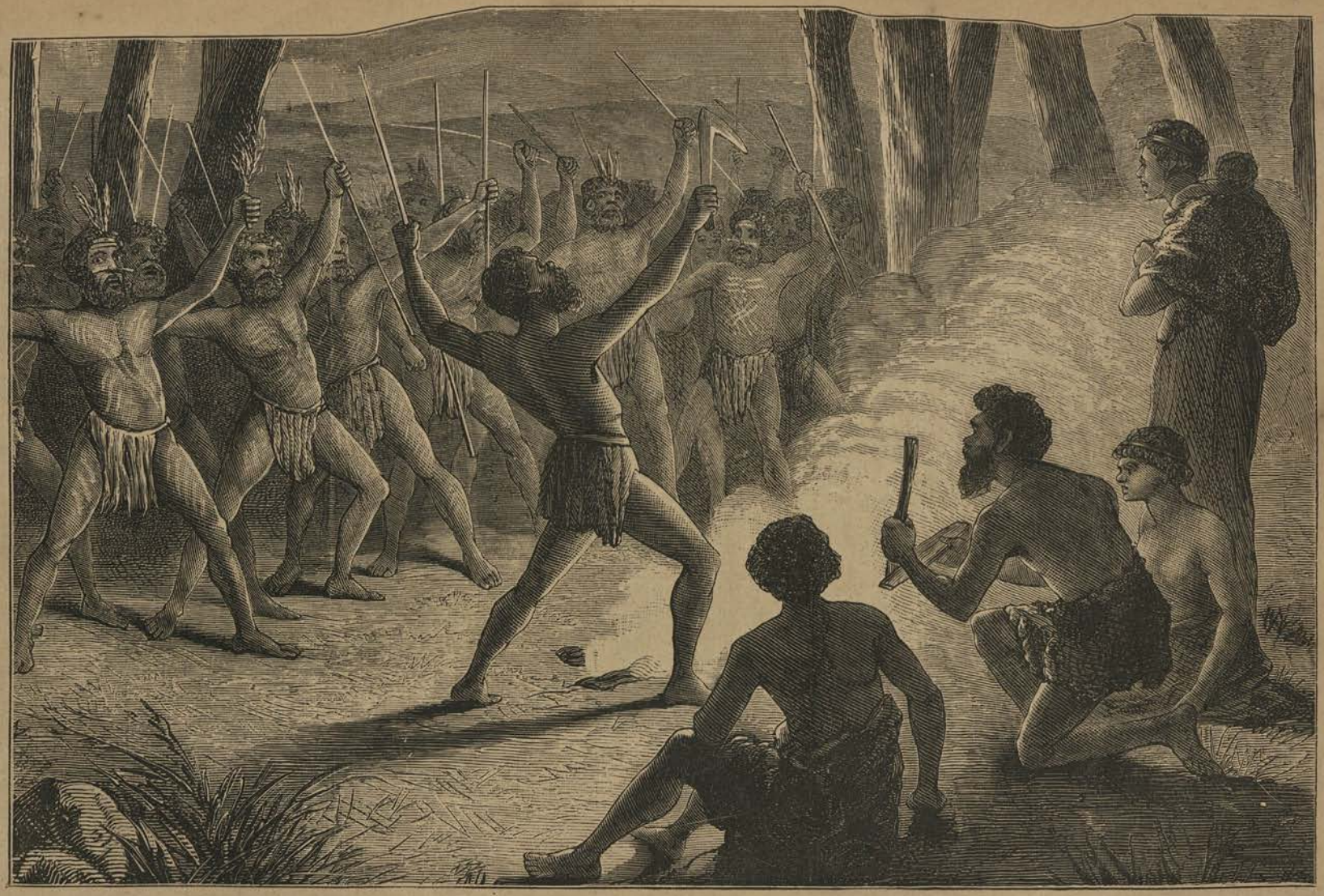
Their *dances* are numerous, and all wild and weird, most of them being performed either by moonlight or by the fitful flame of the camp-fire. Some of these *corroborees* (p. 121), such as the *kuri* and other dances, are not only strange, but even graceful.

Marriage among such a rude people cannot be attended with any religious ceremonies or mysterious rites. It is essentially marriage by force. The following is the method in which the Sydney natives used to obtain wives, and the manners of the Australian natives have not much improved for the better since the time this was written. "The poor wretch

is stolen upon in the absence of her protectors. Being first stupefied with blows, inflicted with clubs or wooden swords, on the head, back, and shoulders, every one of which is followed by a stream of blood, she is then dragged through the woods by one arm, with a perseverance and violence that might be supposed would displace it from its socket. The lover, or rather the ravisher, is regardless of the stones or broken pieces of trees that may lie in his route, being anxious only to convey his prize in safety to his own party, when a scene ensues too shocking to relate. This outrage is not resented by the relations of the female, who only retaliate by a similar outrage when they find an opportunity. This is so constantly the practice among them, that even the children make it a play-game, or exercise."* Again, Mr. Oldfield, an intelligent writer on these people, remarks that in Australia the men are in excess of the other sex, and "consequently many men of every tribe are unprovided with that especial necessary to their comfortable subsistence, a wife! who is a slave in the strictest sense of the word, being a beast of burden, a provider of food, and a ready object on which to expend those passions the men dare not vent on each other. Hence, for those coveting such a luxury, arises the necessity of stealing the women of some other tribe; and in these expeditions to effect so laudable a design, they will cheerfully undergo privations and dangers equal to those they incur when in search of blood revenge. When, on such an errand, they discover an unprotected female, their proceedings are not of the most gentle nature. Stunning her with a blow from the *waddy* (to make her love him perhaps), they drag her by the hair to the nearest thicket to await her recovery. When she comes to her senses they force her to accompany them; and, as at the worst, it is but the exchange of one brutal lord for another, she generally enters into the spirit of the affair, and takes as much pains to escape as though it were a matter of her own free will. Between the wives and the husbands little real affection can be expected. The husband avowedly looks upon his wife as a beast of burden; a slave to whom every labour is to be delegated, and who is to be brutally beaten and ill-used on the most trivial provocation. Ex-governor Eyre, who was for some years one of the Australian "Protectors of Aborigines," declares that few women "will be found upon examination to be free from frightful scars upon the head, or the marks of spear-wounds about the body. I have seen a young woman, who, from the number of those marks, appeared to have been almost riddled with spear-wounds. If at all good-looking, their position is, if possible, even worse than otherwise." So brutal, indeed, is the way in which these wretched wives of wretched men are treated, that a recent eminent ethnological writer—Sir John Lubbock—feels himself bound in respect to the feelings of a certain section of his readers, to translate into Latin the description of how they are treated. A man is, however, prohibited from marrying a woman whose family name is the same as his own, and even who belongs to the same tribe, though the parties may be in no way connected. Here again we see the "Royal Marriage Act" cropping up (Eyre's "Discoveries in Central Australia," vol. i., p. 97). Another curious prohibition (which, however, finds its counterpart among other tribes, see vol. i., p. 217) is that a man must not pronounce the name of his father-in-law, mother-in-law, or son-in-law.

Diseases they cure like the North-western American Indians (vol. i., p. 126) by sucking the

* Collins, "New South Wales," p. 362.



AN AUSTRALIAN "COROBBOREE," OR DANCE.

place from whence the pain proceeds. Another method of cure is to tie a string round the forehead or neck of the patient. Meantime some friends rub the lips of the patient with the other end of the string until they bleed. The disease is then supposed to come out of the blood, passing along the string.

Religion they can scarcely be said to possess. It is merely a vague belief in evil spirits, who are to be propitiated or guarded against. Priests, temples, or religious rites—proper—they have none. Mrs. Thomson, a Scotch woman, who was kept captive amongst the natives of the Eastern Prince of Wales Island, and who lived with them in the capacity of the wife of one of the men (all of whom treated her kindly, though the women were very jealous of her and treated her with much cruelty), denied that they believed in any Supreme Being, in the immortality of the soul, or in any system of reward or punishments. After death the dead are changed into Europeans, "Fall down black man, jump up white man!" was the simple philosophy of this people. A native who was hanged at Melbourne a few years ago consoled himself with the belief that he would "jump up white fellow and have lots of sixpences." Mrs. Thomson was supposed to be the ghost of the daughter of a man named Piaquai, and the children used to run after her crying, "Poor thing! she is nothing—only a ghost!"* A similar idea prevails northward from the Torres Islands to New Caledonia, and even amongst various negro tribes in Africa. The Australians have no belief in the creation of the world. Like the Polynesians, they believed that everything existed as it is from the beginning. The earth, however, at the beginning was covered by water, until Mawe drew up New Zealand by means of an enchanted hook.† Of justice and equity in the abstract the Australians have no idea. Their only idea in these matters is, that the man is right who is physically or numerically strong enough to risk the vengeance which he has braved by his acts.

The Australians are divided in many oscillating, wandering, tribal divisions, differing in some minor particulars, but all agreeing in the broad characteristics which we have mentioned. Yet they have no chiefs, and no idea of one man being superior to another in rank. Sir George Grey tells us that each family adopts some animal or vegetable as their crest, *totem* (vol. i., p. 98), or *kobong*, as they call it. A man never kills the animal which he has adopted as his *kobong* when he finds it asleep, nor indeed at any time without allowing it a chance to escape. Similarly a native who has a particular vegetable for his *kobong* will not gather it except at a particular time of the year, and apparently from a similar belief—viz., that some relative or friend may be an individual of the particular species of animal or plant which they avoid destroying. Their laws, to use the language of Sir George Grey, "are unfitted for the government of a single isolated family, some of them being only adapted for the regulation of an assemblage of families. They could, therefore, not have been a series of rules given by the first father to his children; again, they could not have been rules given by an assemblage of the first fathers to their children, for there are these remarkable features about them, that some are of such a nature as to compel those subject to them to remain in a state of barbarism."‡ Rude as they are, they are punctilious in the forms with which they

* Macgillivray's "Voyage of the *Rattlesnake*," vol. ii., p. 29. See also Stephens, "South Australia," p. 73.

† Gray's "Polynesian Mythology," p. 1.

‡ "Journal of Two Expeditions of Discovery in North-west and Western Australia," vol. ii., p. 223.

receive each other, and in the general courtesies which they extend to the individuals of their own people. Individual property in land, using the term in contradistinction to communal possession, where the whole is held in common by the tribe, prevails amongst them. Each male has some portion which he calls his own, and of which he can point out the boundaries. A father subdivides his land, according to Mr. Eyre, during his lifetime, and the property descends in hereditary succession. There is no particular privilege attaching to the eldest son, nor can females inherit land. Certain tracts of land, rich in gum, &c., are claimed by certain families as theirs, but only for the collection of these products at the proper season. At any other period they could be debarred entering these tracts by the real owners of the land. The rivers are, in like manner, claimed by certain tribes for fishing purposes, and so strict is this law of the private rights in land that trespassers after game can be, and are whenever possible, punished by death. The result of this division of land during the father's lifetime is that at the age of fourteen or fifteen a boy will point out the portion he will eventually inherit. In the event of the males of a family becoming extinct, the male children of the daughters inherit their grandfather's lands (Eyre). Mr. Eyre further informs us that when a man's eldest child is named, the father takes the name of the child, Kadlitpinno, "the father of Kadli," while the mother is called Kadlingangki, or "mother of Kadli," from *ngangki* (a female). A similar custom prevails among some American tribes (*e.g.*, the Kutchin of the Mackenzie River region) and among some of the aboriginal tribes of the Malay Archipelago (Sumatra).

As a race the Australians are making almost no progress in civilisation. A few are employed as native police or as bushtrackers, for which they are well adapted. A team of native cricketers have lately appeared in England, but the vices of civilisation seemed more easily acquired by them than the arts. These and the rough discipline of the colonists are doing their work, and in time the "black fellow" of Australia will have gone the way of the "black fellow" of Van Diemen's Land. The natives of Australia look in some respects as isolated as the natural productions of the country, but even they, in other respects than their features, have their connecting links with the people surrounding them. As Dr. Pickering pointed out many years ago, the throwing-stick is in use in Eastern Guinea, in New Britain, and, in a form, in New Caledonia; the oblong shield in the Louisiade and around Dampier's Straits, &c. Some words appear to be common. Thus *dundu* (the Australian word for the black swan) is also found in New Britain, where it is applied to a species of emu (p. 125), or cassowary.

Tasmanians.

We have little to say about the Tasmanians, and the necessity of saying even that little is almost obviated by the fact that the race is *extinct*—the last native of Tasmania, or Van Diemen's Land, having died within the last two years. They were indeed subjects of the British Crown, but the ruthless barbarism of their neighbours, the only portion of whom at all whiter than they was their skins, was too much for them, and the Government never lifted its arm to protect them until it was too late; and the experiment of keeping alive upon the earth the remnant of what had numbered only a few years before several thousands of people failed. Civilisation might have lost little by the extinction of the Tasmanians; science might have lost a little, for what we know about them is only derived from the fragmentary notes of voyagers, travellers,

or the remnants that tradition now hands down; but humanity lost much. When the last Tasmanian was put under the ground the average morality of the British people fell sensibly.

In appearance the Tasmanian was as ugly a specimen of humanity as could be well imagined. In stature he was small, but otherwise, both in character and custom, he greatly resembled the Australian, from whom it is almost certain he was originally derived. Architecture amongst them was in its most primitive condition. In the mountainous parts of the

WARRENGO CREEK, QUEENSLAND.

country he found shelter in caves and hollows, while on the plains the winds were broken by a shelter of trees firmly wedged together and supported by means of stakes. This rude erection was crescentic in form, the convex side being opposed to the winds. In this building, consisting of half a wall and no roof, a fire was kept burning in the unenclosed space to the leeward. His home had little furniture beyond the *waddies*, baskets of grass, large shells for carrying water, and a few articles of personal adornment. They were not even acquainted with the art of raising fire by rubbing two pieces of stick together, or by striking one stone against another. Accordingly fire was never allowed to go out, and it was the duty of the females, when the tribe (or "a mob," as the colonists called them) moved about from place to place, to preserve this fire alive.

When on land they travelled on foot, their locomotion by water seems to have been effected by *catarmans*, rather than by regular canoes. The planks of these were fastened together by means of rush bands, or thongs made out of the skins of wild beasts. To search for wild animals or the natural productions of the soil were their only occupations, while rude dances

AUSTRALIAN EMUS.

were the unfailing recreation of what seems, from our point of view, to have been a miserable life; but, doubtless, on this subject they had a different opinion. Like the Australians, they had no hereditary nor, indeed, elective chiefs, though while moving about, or in times of extremity, they recognised the imperfect authority of the individual who had the greatest force of character. It is said—but I doubt it much—that in all their rude theology there was no pretension to divination, magical influence, or witchcraft, and that in sickness a patient was

relieved or tortured, as the case may be, by "non-professional advisers and the application of an ordinary surgery. He was bled, for instance, with a flint, or a crystal sharpened for the occasion; and the friend who bled him was the first person that had an opportunity." No one presumed to be specially qualified for such offices. The women watched over the dying, and the dead were usually buried." In religion they believed in a spirit who could, especially during the night, hurt or annoy them, and beyond this their mythology was limited. They also believed in a world beyond the grave, where they were better fed, and led a somewhat easier life than in the present one; where stockmen who set spring-guns for them were unknown, and where neither mutton impregnated with strychnine nor flour with arsenic was put in their way when they were hungry. They had great confidence in the power of amulets. The most valued of these was a bone from either the skull or the arm of their deceased relatives, to be sewn up in a piece of skin; this was sovereign against sickness or premature death. After their experience of the convicts and stockmen had enlarged they began to lose confidence in the power of this osteological charm. Like the Polynesians, Americans (vol. i., p. 120), and their nearest neighbours—the Australians, they dreaded to pronounce the name of a deceased friend.*

In appearance the Tasmanians were, as we have already indicated, ugly beyond the ugliness of savages. Their hair was short, and rather inclined to curl, while the nose meandered on either side into an expanse of nostril on their black faces. The story of their wrongs, as well as of their life and extermination, has been truthfully written by Mr. Bonwick, and a terrible tale he has to tell.† The details he unfolds are of a nature almost too horrible to transfer to these pages, even did space permit of an outline being given. Pent up in a comparatively small island, the war which the rough settlers and stockmen, mostly convicts, waged against them soon completed their ruin. Their outrages were of such a nature that one is not surprised at the determination of these injured people to drive from their land a race of men among whom were people capable of such acts. To use the language of a well-known colonist, they were treated "worse than dogs, or even beasts of prey; hunted from place to place, shot, their families torn from them, and the mother snatched from her children to become the victim of the lust and cruelty of their civilised Christian neighbours!" To slaughter a party sleeping around their camp-fire, and then to fling an infant, who had escaped the general murder, into the fire, was thought little of by these brutal settlers. A convict bushranger of Van Diemen's Land, executed a few years ago for crimes committed against the *Europeans*, confessed that he had actually been in the habit of shooting the blacks to feed his dogs with their flesh! The wretched females were even worse treated. Captain Stokes tells us that a convict servant kept a poor *gin* chained up like a wild beast, and whenever he wanted her to do anything, applied a burning stick—a fire-brand snatched from the hearth—to her skin. The natives retaliated bitterly, and when they captured a settler, after mutilating him, would hand him over to the *gins* for torture. The details of this are unfit for publication; suffice it to say that the deep-rooted vengeance of the blacks was exhibited in it. It was then war to the knife. Finally, after many failures, the last of them were captured, or induced to come in, and were at last settled, to the number of 210, on

* "Moral and Social Characteristics of the Aborigines of Tasmania, as gathered by intercourse with the surviving remnant of them now located in Flinder's Island." By the Rev. T. Dove. *Tasmanian Journal of Natural Science*, vol. i.

† "The Last of the Tasmanians" (1870) and "The Daily Life and Origin of the Tasmanians" (1871).

Flinder's Island, under the protection of the Government. In 1871 the last of them died. I need add no comment. If the reader cannot make his own, mine would be of little avail. The extermination of a whole race of mankind is an astounding matter; and when that race was living under the same Government as ourselves—subjects of the same benign and noble-hearted sovereign—dark-skinned compatriots of that proud race on whose kinsmen the sun never sets —*protégés* of a mighty empire—the question gets beyond the cynic's selfish sneer and becomes "too terrible for tears."

ANDAMAN ISLANDERS.

In the Bay of Bengal are situated the Andaman Islands, inhabited by a peculiar race—a race low in the intellectual scale, inferior even to the Tasmanian, and altogether an anomaly to the student of man. The Andaman Islanders are black, with bushy hair, not unlike the Papuans, but, with the exception of their skin, having no relation whatever to the negroes. So far as can be made out, they are pure Papuans,* who have lived isolated from the rest of mankind, and the stock has, therefore, remained unmixed with the blood of alien nations or tribes. Savages more pure and of a lower type it is hardly possible to conceive. A coat of clay, to protect their skin from the bite of insects, is their only clothing. Law, religion, villages, or government they have none. They wander about from place to place, herding promiscuously together, and having no idea of marriage as it exists even among the lowest race. Mother and daughters may be the wives of the same husband. Of all strangers they are suspicious, and stoutly contest their landing. Hence the little we have known regarding this strange people until the Indian Government established a convict settlement on the island, and thereby enabled Dr. Mouatt, the Bengal Inspector of Prisons, to prepare his interesting account of their habits, so far as could be observed. When Mouatt's party attempted to make their first landing, though infinitely more powerful than the savages, yet they were furiously opposed by the Andamaners, armed with long and powerful bows, from which, at a distance of sixty or seventy feet, they discharged arrows with great accuracy and effect. The bow is the favourite and almost constant weapon of the *Mincopie,* as these people style themselves. They even use it to shoot fish in the sea, hauling in the fish by means of a cord attached to their arrow-harpoon. They are skilful fishermen, canoe-men, and canoe-makers: of late they have adopted outriggers. Yet, with all their savage nature, the Andamaners are not cannibals, though they mutilate the bodies of their enemies in their wild fury. They feed on roots, fruits, fish, and the flesh of wild animals. The pig, now tolerably plentiful on the islands, affords them a favourite dish. They cook it by placing it among a heap of smouldering ashes in a large hole burnt in a standing tree.† Their huts are little better than a few crooked sticks stuck into the ground, with palm leaves laid on their sloping sides as a thatch, to protect the householder from the rain. Skulls and other trophies of the chase hang in the hut, while the owner limits his idea of personal decoration to yellow ochre or a bit of glittering shell or bone fastened to his person by a string around the middle. Mothers suckle their children until in the course of nature they can supply them with no more milk, and it scarcely consorts with the almost bestial social relations of the Mincopies to find that there

* By some ethnologists they are believed—erroneously, we think—to be Malayans.

† When first discovered they were said to be ignorant of the use of fire.

is between the parents and children much reciprocal affection. The children are early initiated into the mystery of archery, and swim with such facility that they capture fish in the water and drag them ashore alive. They seem to have no religion, but have a festival on the monthly appearance of the new moon, when grotesque dances, accompanied by salutations, are made in its honour. So absolutely closely allied are the Andaman Islanders in their moral

ORNITHORHYNCHUS PARADOXUS, OR DUCK-BILLED PLATYPUS—A CHARACTERISTIC AUSTRALIAN ANIMAL.

as well as physical life to the lower animals, that it is said by an eminent scientific voyager that the man and woman remain together until the mother ceases to suckle the child, after which they separate as a matter of course, and each seeks a new partner.* Indeed, there is every reason to believe that the women are looked upon as common tribal property, and that any woman presuming to consider herself in any other light than simply as the temporary partner of whoever took up with her, would be severely punished. This is the "communal marriage" which, in various forms, either prevails or did prevail among different nations, savage and even civilised. The dead are buried in a sitting position, and after the body has

* Sir Edward Belcher, *Transactions of the Ethnological Society*, vol. v., p. 45.

DYAK WARRIOR FROM THE ISLAND OF BORNEO (MALAY).

decayed the remains are exhumed and the bones distributed among the relatives, each of whom keeps one. The widow claims the skull as her right, and wears it round her neck for the rest of her life. No lamentation is publicly made at death, but at the bone-distribution each receiver of a fragment of the late lamented's skeleton howls over the present to the extent which he or she may consider proper under the circumstances.

Nicobar Islanders.

The inhabitants of the Nicobar Islands, lying about thirty miles south of the Andaman group, are taller and stouter than those of the latter, wear their hair long, and divided down the middle, and do not go entirely naked, the men having a sort of sash around their loins, one end of which hangs loose and trails behind, while the women have a girdle made out of plaited grasses, or, in some of the islands, of a "long piece of cloth, wound round the body, fastened at the breast, and extending below the knees." Both sexes are atrociously ugly, the men increasing their natural ill-favouredness by the dark-red colour with which the interior of their large mouths is stained by betel-nut, which they are constantly chewing, and the women by shaving their hair entirely off. They are by no means so wild and inhospitable to strangers as the Andamaners, nor are they so warlike. Accordingly, most of their weapons are mere hunting implements, such as spears, crossbows, &c., but the bow is by no means so formidable a weapon as that of the Andamaners. The houses are constructed after the New Guinea fashion, and are kept clean and in good order. Under the shelter of this airy hut, the Nicobarian lounges away a great portion of the day, smoking, drinking palm wine, and generally leading that *dolce far niente* existence which is so congenial to his nature. Their canoes have the almost universal Oceanic outrigger, a peculiarity, however, not found in those of Tasmania, Australia, or Andaman. They are, moreover, not so skilfully made as those of the latter islands, though large, capacious, and capable of being propelled with great speed by short, strong paddles.

The body of a dead person is placed, with arms, provisions, and other necessaries, in one half of a canoe, and covered by the other half, then buried in the middle of the village. When they suppose that the body is decayed, it is dug up again, and the bones thrown into the bush, while the arms, &c., are distributed among the relatives, whose pious care for their deceased friend's safety had provided these aids to his comfort and protection.

What their religion is we do not know, but in all probability it is only a vague belief in evil spirits, for the *Novara* voyagers tell us that they noticed in these islands scarecrows put up to frighten the *eewees* away from their villages.* The Car Nicobar Islanders at least have only one wife, are honest, not unintelligent, and with excellent memories, though, like nearly all savages, much given to intoxication.

Negrillos, or Ajitas.

If the Nicobar Islanders are above the Andaman Islanders, the Negrillos are more upon their level. The name is applied by the Spaniards to the aboriginal inhabitants of the Philippine Islands, and signifies "little negroes." In the Philippines there are also Malays, but, true to

* "Voyage of the *Novara*," vol. ii., p. 66; Distant, on the Car Nicobar Islanders, in *Journal of the Anthropological Institute*, 1873.

what we find regarding most of the Papuan race when inhabiting the same island with the Malay people, the Negrillo has taken refuge in the interior, while the Malay occupies the coast. The Negrillos (or Negritos as they are also called) may be looked upon as the aboriginal inhabitants, while the Malays are colonists of a more recent date. In their general characteristics they approach the Papuan type, but differ in the absence of beard, and in their exaggerated negro features, projecting lower jaw, sloping profile, and in their hair being more woolly than is usually seen in the true Papuan race. In stature they are small, and in character extremely savage. They have no idea of housebuilding, or any form of government, excepting in so far as each community recognises the authority of some old man. Age is respected among them, and polygamy unpractised. Their marriage ceremony is simple. If the suitor receives the parents' consent to his proposal, the girl retreats to the woods, followed by the young man, who searches for her hiding-place. If she dislikes the match, she uses every effort to conceal herself; but if the suitor is agreeable, the hiding and catching are both very much matters of form. Their religion is also a very simple affair. Anything suffices for the Negrillo's god; a stone, a tree—anything in fact is worshipped for a time, and then after a day or two deserted for something else to which this degraded little Papuan offers up his prayers.

They believed, writes Marsden, "that the world at first consisted only of sky and water, and between these two a glede, which, wearying with flying about and finding no place to rest, set the water at variance with the sky, which, in order to keep it in bonds, and that it should not get uppermost, loaded the water with a number of islands, in which the glede might settle and leave them at peace. Mankind, they said, sprang out of a large cane with two joints, that, floating about in the water, was at length thrown by the waves against the feet of the glede, as it stood on shore, which opened it with its bill, the man came out of one joint, the woman out of the other. These were soon after married by consent of their god, Bathala Meycapal, which caused the first trembling of the earth, and from thence are descended the different nations of the world." They reverence the dead, and repeatedly show their respect by visiting their graves, &c. When a warrior dies his friends roam over the country in order to avenge his death by killing some one. If the first person who falls into their power is an enemy of the deceased, well; if not, then a friend and a member of his own community must die, for the manes of a warrior must be allayed by blood shed in his honour. As a warning to their own tribesmen to keep out of the way of the death-avenger, they generally break the twigs in a peculiar manner which is understood by those who see them.

We have classed the Negrillos with the Papuans, but still it is just to mention, that though this is the almost universal view of ethnographers, yet Mr. Alfred Russel Wallace, whom we have so frequently quoted, and will still put ourselves further in debt to as a careful student of the people of the Malay Archipelago, denies their identity with Papuans. His chief reasons for so doing are that the Negrillos (or Semangs, as they are called in the Malay Islands, where they are also found in the interior) are dwarfs, while the Papuans are taller than the Malays; and that their nose is flat or turned up at the apex, while the true Papuan nose is universally long. Still I think the preponderance of evidence is in favour of the old opinion—viz., that the Negrillos are Papuans, though divergent from the type as seen in New Guinea, &c.*

* Mallat's "Les Philippines," &c. (1846); De la Gironière's "Vingt années aux Philippines" (1853).

CHAPTER VII.

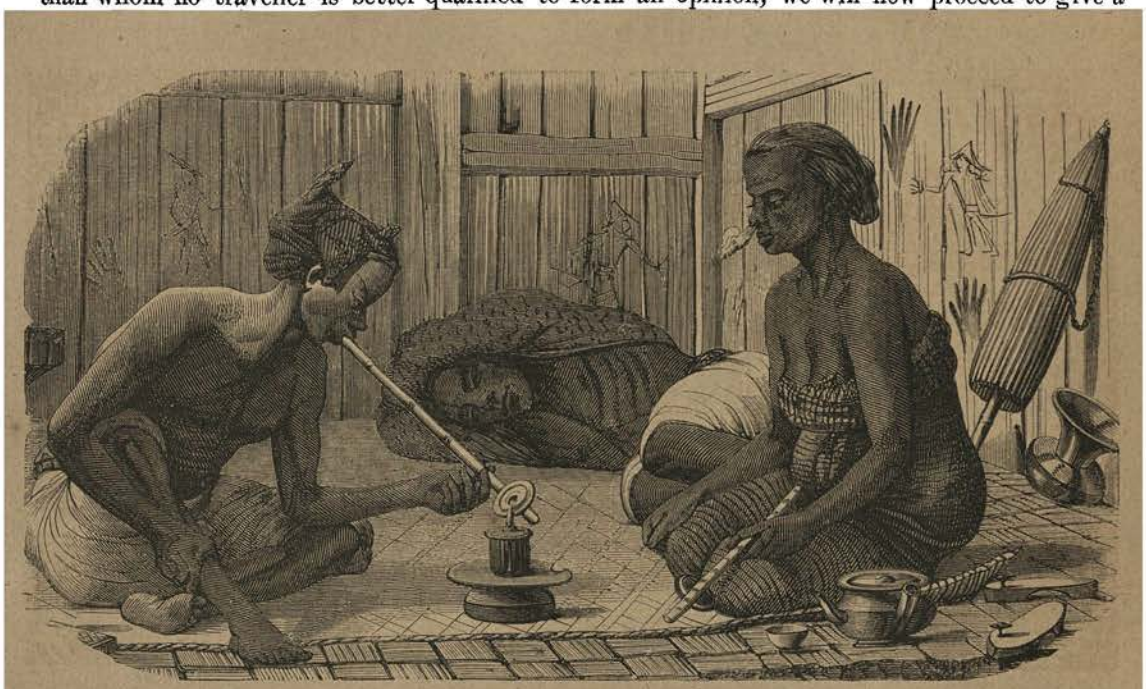
The Malay Race.

Inhabiting either wholly or in part the great Islands of Borneo, Java, Malacca, Sumatra, Celebes, &c., is the great Malay race, in their typical characteristics. But they spread further than over the East Indian or Malay Archipelego, for the Madagascar people are also Malays, though of an "aberrant" type, while the savage aborigines of Formosa, lying off the coast of China, are also more nearly allied to the Malay race than to any other. Distinguishing, however, the true Malays from those which have only a Malay element in their language, Mr. Wallace truly enough remarks that there is among themselves a great difference of civilisation and of language, though all of them possess considerable uniformity of physical and mental characteristics. "The Malays proper inhabit the Malay Peninsula, and almost all the coast regions of Borneo and Sumatra. They all speak the Malay language, or dialects of it; they write in the Arabic character, and are Mohammedans in religion. The Javanese inhabit Java, part of Sumatra, Madura, Bali, and part of Lombock. They speak the Javanese and Kawi languages, which they write in a native character. They are now Mohammedans in Java, but Brahmins in Bali and Lombock. The Bugis are the inhabitants of the greater part of Celebes, and there seems to be an allied people in Sumbawa. They speak the Bugis and Macassar languages, with dialects, and have two different native characters in which they write them. They are all Mohammedans. The fourth great race is that of the Tagalas in the Philippine Islands. Many of them are now Christians, and speak Spanish as well as their native tongue, the Tagala. The Moluccan Malays, who inhabit chiefly Ternate, Tidore, Batchian, and Amboyna, may be held to form a fifth division of semi-civilised Malays. They are all Mohammedans, but they speak a variety of curious languages, which seem compounded of Bugis and Javanese, with the language of the savage tribes of the Moluccas. The savage Malays are the Dyaks of Borneo; the Battaks and other wild tribes of Sumatra, the aborigines of Northern Celebes, of the Sula Island, and of part of Boru. The colour of these varied tribes is a light reddish-brown with more or less of an olive tinge, not varying in any important degree over an extent of country as large as all Southern Europe. The hair is equally constant, being invariably black and straight, and of a rather coarse texture, so that any lighter tint, or any wave or curl in it, is an almost certain proof of the admixture of some foreign blood. The face is nearly destitute of beard, and the breast and limbs are free from hair. The stature is tolerably equal, and is always considerably below that of the average European; the body is robust, the breast well developed, the feet small, thick, and short, the hands small and rather delicate. The face is a little broad and inclined to be flat; the forehead is rather rounded, the brows low, the eyes black, and very slightly oblique; the nose is rather small, not prominent, but straight and well shaped, the apex a little rounded, the nostrils broad and slightly exposed; the cheek-bones are rather prominent, the mouth large, the lips broad and well cut, but not protruding, the chin round and well formed.

"In this description there seems little to object to on the score of beauty, and yet on the whole the Malays are certainly not handsome. In youth, however, they are often very

good-looking, and many of the boys and girls up to twelve or fifteen years of age are very pleasing, and some have countenances which are, in their way, almost perfect. I am inclined to think they lose much of their good looks by bad habits and irregular living. At a very early age they chew betel and tobacco almost incessantly; they suffer much want and exposure in their fishing and other excursions; their lives are often passed in alternate starvation and feasting, idleness and excessive labour, and this naturally produces premature old age and harshness of features."*

After this succinct account of the general ethnological features of the Malay race, by one than whom no traveller is better qualified to form an opinion, we will now proceed to give a



MALAY OPIUM-SMOKERS.

brief account of some of the more prominent traits or customs of the race, as observed by the most recent explorers, Mr. Wallace not being the authority whom we have least consulted.

The Malay is impassive, reserved, and even bashful, so that, until one knows the race better, one can scarcely credit their blood-thirsty reputation. The Malay is entirely undemonstrative. If he has any feelings of surprise, he never shows them. Perhaps he experiences none, no matter how wonderful is the sight which meets his gaze. He is slow and deliberate in speech, and circumlocutory in introducing a subject to be discussed. Even the children and women are timid, and scream at the sight of a European, while in the presence of the men they are silent and taciturn. Even when alone the Malay neither talks nor sings, in this respect differing much from the Papuan, who has all the negro traits of chattering and singing to himself for company. Overpay a Malay for some trifle,

* "Malay Archipelego," vol. ii., p. 442.

and his countenance betrays no sign of emotion; a Papuan will be grave for a moment out of perfect astonishment at the mistake made, and then burst into peals of grinning laughter, while he bends in two, and finally rolls on the ground in ecstasies of merriment. The Malays when in company in a canoe chant a plaintive, monotonous song; at other times they are silent. The Malay is cautious of giving offence to any one, and accordingly will hesitate to quarrel about money matters, and rather abandon a just debt due to him than run the risk of a feud with his equals. In his ordinary life he is as impassive as the typical Scot, into whose head it does *not* require a surgical operation to insert a joke (though experience tells us that it does to make the frequent quoters of the witty canon of St. Paul's dictum understand

BAMBOO BRIDGE IN BORNEO.

where the joke does lie). But, unlike the Scot, he has no appreciation of humour, and does not understand a practical joke. To all breeches of etiquette he is very sensitive, and equally jealous of any interference with his own or any one else's liberty. To such an extent does he carry this idea, that a Malay servant will hesitate to waken another, even his own master, though told to do so. The higher classes are exceedingly polite, possessing all the repose and quiet dignity of the best-bred Europeans. There is, however, another side to the character of the Malay. He is reckless, cruel, and careless of human life; possesses but a poor intellect, and has neither taste for knowledge nor any indigenous civilisation, whatever civilisation is found among them being confined to the Mohammedans and Brahmins.

Traders having for hundreds of years visited the islands of the Malay Archipelago, there are now but few of the tribes unfamiliar with articles of civilised manufacture. Indeed, at some of the trading places, articles of European manufacture can be bought as cheap, if not cheaper than in Birmingham or Amsterdam; the trader calculating to make his profit on the

articles which he takes in barter, and in the little expense to which he is subjected in disposing of his wares. Still, the conservative character of the Malay shows itself in his sticking to various aboriginal implements, notwithstanding the fact that he sees around him plenty of far better ones, which are brought to his door by the Europeans who have settlements on the shores of the Archipelago. Perhaps the cheapness of the native implements has something to do with it. However, the conservatism of the Malay disposition was demonstrated by the Dyaks long refusing to chop wood after the European fashion, and even imposing a fine on those who did, though well convinced that the V-shaped chop was superior to theirs. The Malay anchor is formed out of a piece of tough forked timber, the fluke being strengthened by being bound to the shaft by twisted ratans, while the place of the ring at the end to which the cable is attached is supplied by a long flat stone, bound to the shaft in the same way. These anchors are used by all the native *praus* (or coasting-vessels), and are very serviceable.

The native wooden plough, which is drawn by one or two buffaloes, and guided by a stout single handle, is but a rude affair, the coulter being made of a piece of hard palm-wood. The maize-seed, which is sown broadcast, is harrowed in with an equally rude wooden harrow.

The *occupations* of the Malay population are much the same all over the Archipelago, except in towns like Singapore, Batavia, &c., where they pursue various trades, &c. They are good boat-builders, but in this art their neighbours of the Ké Islands beat them, the boats of the latter people reaching every part of the Moluccas. They are not hollowed out of a tree, but regularly built of "planks running from end to end, and so accurately fitted, that it is often difficult to find a place where a knife-blade can be inserted between the joints. The larger ones are twenty to thirty tons burthen, and are finished ready for sea without a nail or a particle of iron being used, and with no other tools than axe, adze, and auger. These vessels are handsome to look at, good sailers, and admirable sea-boats, and will make long voyages with perfect safety, traversing the whole Archipelago from New Guinea to Singapore, in seas which, as every one who has sailed much in them can testify, are not so smooth and tempest-free as word-painting travellers love to represent them."

Sago-making, both with the Papuan and the Malay population, is, however, the great occupation of their life. Sago is extracted from the interior of the stem of several species of palm,* which grow in swamps or in "swampy hollows on the slopes of hills," even when exposed to the influence of brackish or salt water. The midribs of the large leaves are used in the place of the otherwise all-useful bamboo pole; houses are built of them, and they form excellent poles for roof-match (or *atap*); split, they are used for flooring; boxes are made of them and the leaves combined, and they supply material to place between the chinks in the walls of log-houses. The starch stored in the interior, under the name of "sago," almost entirely supplies the food of thousands of people. A tree is selected just before it has commenced to flower; it is cut down and split open, and with a heavy mallet the soft pith-like interior in which the starch is stored is broken down, into the shell formed by the split stem. This is gathered up into baskets, until the whole is extracted, and only a mere skin, half an inch in thickness, remains of the original solid trunk. The starch-laden pith is now transferred, in baskets woven of the midribs of the leaves, to the washing-place, where by

* *Metroxylon Rumphii, M. læve, &c.*

means of an apparatus also made of the sago-palm, the starch is washed out of the fibrous mass with which it is mixed into a trough, where it settles down as a sediment. After the trough is nearly full, the mass of starch, which is of a reddish-brown colour, is made up into cylindrical masses, each weighing about thirty pounds, and neatly covered with sago-leaves. These cylinders are known in commerce as "raw sago;" we only see the refined article in shops in Europe, and though then nice looking, it has lost much of its characteristic flavour. Boiled sago is eaten by the natives with salt, lime-juice, and chillies, or made up into cakes, which are very excellent, and extensively used in the Malay Archipelago. "It is," remarks Mr. Wallace, "truly an extraordinary sight to witness a whole tree-trunk, perhaps twenty feet long and four or five in circumference, converted into food with a little labour and preparation. A good-sized tree will produce thirty *tomans* (or bundles of thirty pounds each), and each *toman* will make sixty cakes of three to the pound. Two of these cakes are as much as a man can eat at one meal, and five are considered a full day's allowance: so that, reckoning a tree to produce 1,800 cakes, weighing 600 lbs., it will supply a man with food for a whole year. The labour required to produce this is very moderate. Two men will finish a tree in five days, and two women will bake the whole into cakes in five days more; but the raw sago will keep very well, and can be baked as wanted, so that we may estimate that in ten days a man may produce food for the whole year. This is on the supposition that he possesses sago-trees of his own, for they are now all private property. If he does not, he has to pay about seven shillings and sixpence for one; and as labour here is valued at fivepence a day, the total cost of a year's food for a man is about twelve shillings. The effect of this cheapness of food is decidedly prejudicial, for the inhabitants of the sago countries are never so well off as those where rice is cultivated. Many of the people have neither vegetables nor fruit, but live almost entirely on sago and a little fish. Having few occupations at home, they wander about on petty trading or fishing expeditions to the neighbouring islands; and as far as the comforts of life are concerned, are much inferior to the hill Dyaks of Borneo, or to many of the more barbarous tribes of the Archipelago."

Making cocoa-nut oil is also a trade in the Malay Archipelago, and the collection and preparation of betel-nut form a source of employment to some of the population. These nuts, sliced, dried, and made into a paste, are much used by the betel-nut chewing Malays and Papuans. At Matabillo the very children, even such as could just run alone, were noticed by Wallace carrying between their lips a mass of "nasty-looking red paste." These betel-nut preparers were a poor race, afflicted with skin-diseases, the effect of their unwholesome diet of cocoa-nuts, sweet potatoes, an occasional sago cake, and the refuse nut after the oil had been extracted. The common people were clothed in rags, yet luxury and extravagance were everywhere apparent in conjunction with this. They are actually wealthy, the women wearing heavy gold earrings, and the chief men robes of silk and flowered satin, though their way of living is no better than that of the rest of the inhabitants. Palm wine—made from the fermented sap of the flower-stems of the cocoa-nut—is a pleasant and slightly intoxicating drink made use of by these people.

Among other arts the natives of Lombock especially are skilful in making guns, twisting and finishing the barrels in a very workmanlike style with the rudest tools, and even inlaying them with gold and silver.

An addiction to *piracy* forms, however, an element in the Malay character, which is by no means of such a commendable nature. There are few of my readers who have not heard of the Malay pirates; how their murderous *praus* crept alongside the becalmed

A WOMAN OF THE ISLE OF KOTI, BORNEO.

vessel under the darkness of night, and of the bloody fight and horrible cruelties which were perpetrated by the merciless pirates. The use of steamers and the vigilance of the war-ships have now to a great extent rendered them powerless to attack large vessels, but still when occasion offers the smaller native vessels fall a prey to them. They even attack the

DYAK WOMEN OF BORNEO.

native villages, particularly the Papuan ones, burn and murder, and carry the women and children away into captivity. They are the scourges of the Indian seas, paralysing trade by preventing the native or European traders visiting or residing at localities where they otherwise would.

Opposite and along the coast of Batchiari stretches a row of fine islands, which are uninhabited for fear of the Magindano pirates, who every year, wander in one direction or another, robbing, killing, or carrying into captivity all they can lay their hands on. The long, well-manned *praus* escape by pulling away right in the wind's eye, and the smoke of a steamer generally enables them to hide in some shallow bay, narrow river, or forest-covered inlet, till the danger is passed. The only effectual way to stop their depredations would be to attack them in their strongholds and villages, and compel them to give up piracy and submit to strict surveillance. This was done by the late Sir James Brooke, who afterwards became Rajah of Sarawak, in Borneo, and cleared the sea in his neighbourhood of these murderous dark-skinned rovers.

The *Dyaks*, who, under various tribal names, inhabit both the interior and the sea-coast of the great Island of Borneo, are Malays in a state of savagedom. In appearance the Dyak bears a striking resemblance to the other Malay people, and less so to the Siamese, Chinese, and other allied races of Mongolian origin. But none of the Malays possess the oblique Mongolian eyes, so common among the Chinese, Japanese, &c. They are under the average stature of Europeans, and have small hands and feet, but are well made, agile, and very strong, being capable of enduring hardships which soon prostrate the European. Their character has been rather dimmed by the addiction of the sea-coast Dyaks to piracy, and of all of them to head-taking. Yet Mr. Wallace seems inclined to rank the character of the Dyaks above that of the other Malays, whether barbarous or civilised. They are simple and honest, and are therefore a safe prey for the Chinese and Bugis traders, who plunder them whenever they have the chance. They are more lively and talkative, but less secretive and suspicious, than the other Malays, and the children are fonder of play than is usually the case among the sedate youngsters of the Eastern Archipelago. Head-hunting—the main, if not only stain on their moral character—the traveller quoted thinks ought no more to be looked upon as indicating a bad character in the Dyaks, than the custom of the slave-trade a hundred years ago implied a want of general morality in all who took a part in it. Head-taking (which we shall speak about presently) is a custom originating in the petty wars of villages, and not in the cruel character of the people, as has not unfrequently been declared by superficial writers on these people. To counterbalance this, they are very truthful, a lie being almost unknown, while every article belonging to a European is perfectly safe amongst them.

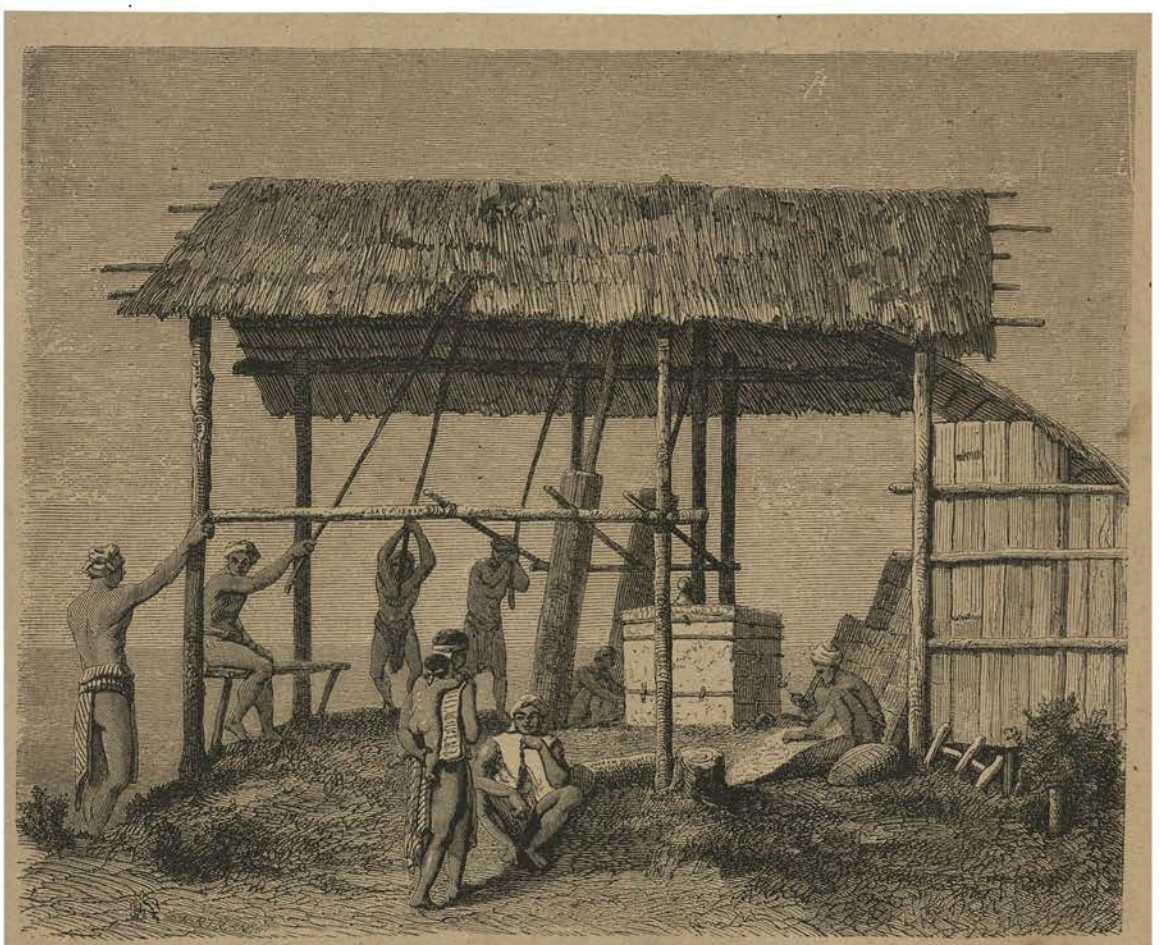
The gross sensuality of the Chinese and the other Malays is unknown amongst the Dyaks. In food and drink they are temperate, though, like all savage or half-savage people, they are apathetic and dilatory unless roused to exertion by some strong stimulus, mental or physical. They follow agricultural pursuits to some extent, rice being cultivated in quantity greater than suffices for the wants of the population. In addition, sugar-cane, maize, and various other vegetables are cultivated. The Dyak gets two crops off the ground in succession, one of rice and the second of sugar-cane, &c.; after which the ground is allowed to lie fallow eight or ten years, when it becomes covered with bamboos and shrubs. They export a good

deal of rice and other produce to Sarawak. In exchange, they get gongs and brass cannon (which, though really useless, are highly valued), ancient jars, and gold and silver ornaments. All marry early, yet the Dyak population is small and widely scattered, while the greater portion of the country is still covered with the primeval forest. The number of children born of these early marriages is, however, small, never being more than seven, and commonly only about three, and many die in infancy, so that the population is almost stationary, the births being only about sufficient to replace those who die by natural causes.

Their houses are all raised on posts, and are often from 200 to 300 feet in length, and forty or fifty feet wide, the floor being composed of strips of split bamboo, which form a pleasant floor to walk upon, and, when covered with a mat, an elastic bed to lie upon. These houses (p. 140) are reached by ladders, and the platform in front affords a favourite lounging-place for the inhabitants in fine weather. The hill Dyaks, in order to reach their cultivated ground, and to travel from village to village, construct long paths through the forest, bridging over streams and gullies, with elegantly made hanging bridges of bamboo (p. 141). In most Dyak villages there is, in addition, a circular building called the "head-house," which serves as a lodging-place for strangers, the place for trade, the sleeping-place for unmarried youths, and the general council chamber.

The dress of the men consists chiefly of the *chawat*, or coarse cloth of gay-coloured material, sometimes of a handkerchief on the head and great moon-shaped brass earrings, heavy necklace of white or black beads, with a profusion of armlets and leg-ornaments of white shell. Besides this each Dyak carries a pouch containing materials for betel-nut chewing, and a long slender spear, and the young Dyak is in every-day costume. The dress of the women is more elaborate, though on ordinary occasions a short petticoat and a profusion of rings of brass on the arms and legs comprise the major part of their wardrobe. Marriage among the Dyaks is in general a very simple affair. If a young man fancies a girl, he "shows her attentions" by assisting her in her occupations, and in other ways best known to love-sick swains. If he considers that these are received in a manner which promises better things, the youth steals at night into the common sleeping-room of the family, rouses his lady-love, when the father, mother, and sisters are *supposed* to be asleep. If his attentions are agreeable the girl accepts betel-nut and *sirih* leaf from him, and the two sit chewing and talking the night through; if, on the contrary, she will have none of him, she signifies her wish to that effect by asking him to light the lamp or stir up the fire, which is instantly accepted as a signal for him to be gone. If no obstacle, however, intervenes, a marriage feast is given, and the two are united in marriage. The forms of this ceremony vary slightly among various tribes, but the following is the way the rite is performed among the Sibuyan Dyaks of Lundu. Two bars of iron are placed in the middle of the village, and on these the young people, brought from different ends of the village, are seated. A cigar and some betel-nut are presented to each by the priest. Two fowls are then waved over them, and blessings bountiful, but invoked in a very long-winded address, are plentifully showered on them. After this the priest knocks their heads together three times, and the bride inserts the betel-nut in her mouth, and places the cigar between the lips of her lord; he does the same by her, after which they are husband and wife in the eyes of the tribe. The fowls are now killed, and their blood caught in a vessel, in which the priest divines the future fortune of the married pair. A great feast finishes the proceedings.

Among the inhabitants of the Malay Peninsula marriage by force again crops up. It has been thus described by M. Bourien: "When all are assembled and all ready, the bride and bridegroom are led by one of the old men of the tribe towards a circle, more or less great according to the presumed strength of the intended pair; the girl runs round first, and the young man pursues a short distance behind; if he succeeds in reaching her, and retaining her, she becomes his wife; if not, he loses all claim to her. At other times, a large field is appointed for the trial,



DYAKS BUILDING A HOUSE.

and they pursue one another into the forest. The race, according to the chronicle, 'is not to the swift, nor the battle to the strong,' but to the young man who has had the good fortune to please the intended bride."* In Sumatra there were in former times three kinds of marriage; 1, that in which the man purchased the woman; 2, in which the woman purchased the man; 3, in which they joined on terms of equality.†

* *Transactions of the Ethnological Society*, 1865, p. 81.

† Marsden's "History of Sumatra," p. 262 (cited by Lubbock, "Savages," p. 53).

Usually the young man does not, until he has a family, commence housekeeping for himself, but takes up his abode with his father-in-law, and throws the produce of his labour into the common family lot. If the young husband be the support of his widowed mother or of younger brothers and sisters, the bride in this case goes to his house, but in every case the

A RIVER SCENE IN BORNEO.

bride's father ranks before his, and must be treated with the most profound respect. His name must never be mentioned by the son-in-law, and it would be a grave offence to eat from the same dish, drink from the same vessel, or lie on the same mat. These customs find their counterpart among other people in a barbarous or entirely savage condition (vol. i., pp. 217, 302, and 306). In Sumatra, Marsden tells us that the primitive inhabitants, in his day at least, scrupulously

abstained from mentioning their own names, and if pressed, solicited the intervention of a neighbour, so as to prevent them breaking through this custom. Among the more primitive Indians on the north-west coast of America I have found the same hesitation in telling their names. "*His* name is So-and-so," one would repeat, and the friend would echo, "And *his* name is So-and-so,"—each being afraid to pronounce his own name.

Polygamy is not practised, but marriage by purchase is still in vogue, though the girl's feelings are consulted in the matter. The husbands are, moreover, excessively jealous of their wives, and mark every conjugal offence with the most merciless punishment which wounded vanity and jealousy can dictate. It is not often that married people part after they have children, but before that period they will divorce each other on the most trifling pretext. The lot of the woman is not a light one. All day she works in the field, returning at evening with a heavy load of firewood, vegetables, &c., over the slippery mountain and forest path, or wearily climbing the ladders which are used to facilitate the ascent of mountains. Arrived at her home her work is not ended. For the next hour she is occupied in laboriously pounding with a heavy mallet the rice for the evening meal, and in preparing it for food. After this she may take her ease, and chew her betel-nut in peace on the platform in front of her door. Meanwhile her husband is lolling inside, though in justice to him it ought to be mentioned that he may, if a coast Dyak, have only returned from a day's fishing, or, if a mountain Dyak, from a laborious hunt in the forest; so that, on the whole, the labours of savage life in Borneo are as equally divided as they are among most people in a savage condition. Among some of the tribes female morality is at a low stage—few women marrying before they become mothers, though if this happens nothing more is thought of it. But if the father of the child for any reason declines to marry the mother, she is driven from her home, an outcast or disgrace to her family, whose lintels must be sprinkled with blood before their house can again be fit for habitation. Not unfrequently, under these circumstances, the poor woman commits suicide. Such cases, as well as the causes of them, are, however, rare.

The Dyak *weapons* are numerous, but our space will not permit us to even mention more than two of the most remarkable—viz., the blow-gun and the famous *kris*. The blow-gun (or *sumpitan*) is about seven or eight feet in length, but scarcely an inch in diameter. Through this weapon is blown a tiny arrow, made of the thorn of the sago palm, but scarcely thicker than a knitting-needle; it is, however, generally poisoned with the juice of the upas-tree (*Antiaris toxicaria*), and inflicts a fatal wound, though the place where the point of the arrow has struck can scarcely be noticed unless after careful observation. They are skilful swordsmen, and use several kinds of swords (*parangs* or *krises*) of marvellous temper, and are held in great esteem even in the country in which they are made. It is said that a good one is worth £10 in Borneo, and some are valued at even a higher figure. The hilt, scabbard, &c., are ornamented with tufts of hair from their slain enemies, and with all sorts of charms warranted to ensure victory to the wielder of the *kris*. The sword is used in some of its forms as an axe, and also as a weapon in execution. Death in Dyak executions is not accomplished by beheading the victim, but by sending the point of the *kris* into the heart of the doomed man, by pushing it in just behind the left collar-bone and instantly pushing cotton-wool into the place out of which the sword has been withdrawn, so that the execution is absolutely bloodless.

Speaking of swords, brings us to the habit which has given the Dyak Malays such a

bloodthirsty reputation. This is "head-hunting." To obtain heads, which are dried and preserved, just as the Indians dry and preserve scalps, is the height of Dyak ambition. To secure these trophies there are no dangers which a Dyak Malay will not risk, albeit on ordinary occasions sufficiently cautious of that same swarthy skin of his. The tribes are always at feud with each other, this mania for "heads" being a continual cause of quarrel. To use the language of Mr. Boyle, speaking of the great tribes of Sarrubas and Sakkarang, "Every year a cloud of murdering pirates issued from these rivers and swept the adjacent coasts. No man was safe by reason of his poverty or insignificance, for human heads were the booty sought by these rovers, and not wealth alone. Villages were attacked in the dead of the night, and every adult cut off; the women and grown girls were frequently slaughtered with the men, and children alone were preserved to be the slaves of the conquerors. Never was warfare so terrible as this. Head-hunting, a fashion of comparatively modern growth, became a mania, which spread like a horrible disease over the whole land. No longer were the trophies regarded as proofs of individual valour; they became the indiscriminate property of the clan, and were valued for their number alone. Murder lurked in the jungle and on the river; the aged of the people were no longer safe among their own kindred, and corpses were secretly disinterred to increase the grisly store. Superstition soon added its ready impulse to the general movement. The aged warrior could not rest in his grave till his relations had taken a head in his name; the maiden disdained the weak-hearted suitor whose hand was not yet stained with some cowardly murder. Bitterly did the Malay Pangerans of Kuching regret the folly which had disseminated this frenzy. They themselves had fostered the bloodthirsty superstition in furtherance of their political ends, but it had grown beyond their control, and the country was one red field of battle and murder. Pretexts for war were neither sought nor expected; the possession of a human head, no matter how obtained, was the sole happiness coveted throughout the land."

After Sir James Brooke had gradually abolished this horrible custom in the district under his jurisdiction, he was continually met by petitions for permission just to take *one* head. Sometimes it was a young man whose suit was rejected with disdain by a maiden who was a believer in the old test of manhood—viz., the possession of a head; now it was a veteran who found the absence of a head in hand an obstacle to his renewing for a second or third time the matrimonial alliance. They cried for heads, to use Mr. Brooke's simile, like children for sugar-plums. It was a system of legalised murder, most revolting to every principle of humanity; to get a head was the summit of Malay ambition, whether that of maiden or warrior mattered very little indeed. "A head" was the panacea for every evil. If, for instance, the relative of a chief dies, he closes up a stream by building a bamboo fence across it; this stream cannot be opened until a head has been obtained by the chief; after which, with appropriate ceremonies and feasting, the stream is again thrown open to the fishermen. The ancient inhabitants of Sumatra are also said to have indulged in this amusement. They had no other money, and, like the Battaks, they drink out of them.* A somewhat similar custom prevailed among the Garrows, one of the hill tribes of India. Among other customs of the Dyaks, when peace is made or friendship cemented, the contracting parties drink of each other's blood—a custom identical with what prevails among some African tribes.

* Leyden, "Asiatic Researches," vol. x., p. 217.

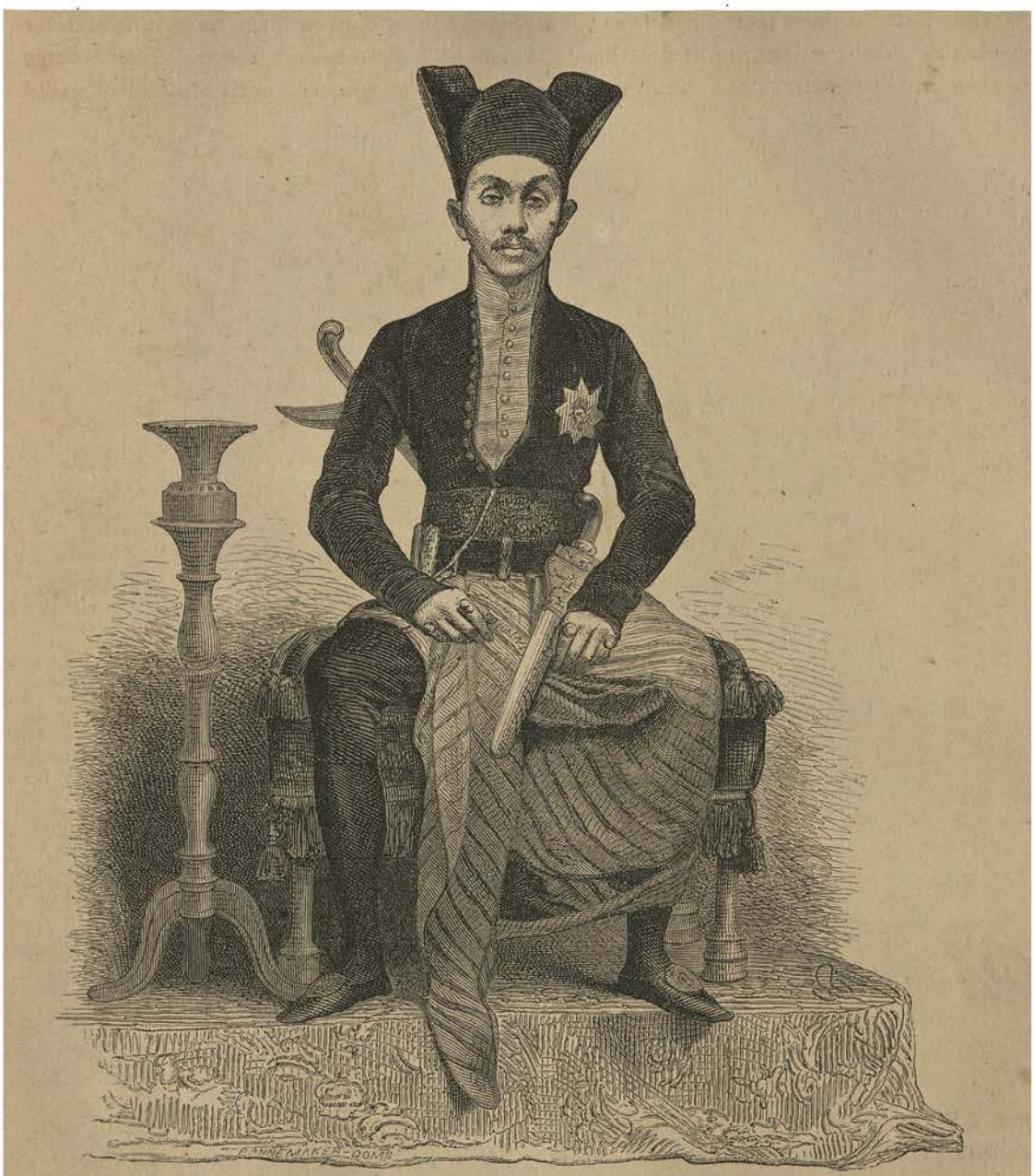
The Dyaks do not tattoo themselves, looking upon this custom with supreme contempt, though the Malacca tribes indulge in this favourite form of skin ornamentation. Most of them file their teeth to sharp points, and even use a preparation to blacken them, though, indeed, the everlasting betel-nut chewing stains them naturally of a dark enough colour. Food is eaten by them in a half-putrid state, and all classes indulge in an abominable intoxicating drink called

MALAY CHIEF (AFTER THE GREAT WORK OF THE DUTCH COMMISSION).

tuak. When guests arrive, the women never desist pressing this beverage upon them until the male portion, at least, are senselessly drunk. There are Delilahs in Borneo as elsewhere.

The Sumatrans worship trees, animals, and water, and whether this form of worship is followed by the Dyaks is not known. What the Dyak religion is, is a question probably as difficult to answer by themselves as by the writer. They, however, believe in a Supreme Being, in addition to a multitude of minor or inferior deities. The forest is full of hobgoblins of wondrous shapes and malicious intent—immortals, who are ever warring against mortals. Charms, divination by birds, ordeals, and all sorts of omens are held in deep awe. Whether

they believe in a place of eternal reward or punishment is not certain. The Sumatrans have tales of a place where men are immortal; but this land of bliss is reserved, not for *good* but for



THE SULTAN OF SOLOO (MALAY).

rich men; the poor cannot be expected to enter it. The bodies of the common people are burned or buried, while those of the chiefs are interred with their arms and other valuables, accompanied by a long series of rites, games, and feasting, which to the uninitiated partake more of a festive than a mournful character. Some of the Dyak tribes place the box containing

the body on stout posts in the open-air. To show that savage customs, though bound up with their religion, may alter, it may be noted that at one time, when a chief or other wealthy personage died, arms, provisions, &c., along with a female slave, were set adrift in a canoe on the coast. The slave was bound to the canoe, and in course of time died, while the canoe got lost, and so the dead was supposed to be supplied with all the goods it contained. However, as it was found that this in reality only resulted in the neighbouring semi-civilised Malays obtaining arms, canoes, and slaves gratis by capturing these floating spirit store-ships, the custom was discontinued. The coast Dyaks are said, by some writers on them,* to launch a small bark laden with all the sins and misfortunes of the nation, which are imagined to fall on the first unhappy crew that may be so unlucky as to meet with it. A somewhat similar custom obtains in the Maldive Islands. The Maldiveans annually launch a small bark, loaded with gums, flowers, and odoriferous wood, and turn it adrift at the mercy of the winds and waves, as an offering to the *spirit of the winds;* and sometimes similar offerings are made to the spirit whom they term the *king of the sea.* It would be curious to find whether the Dyaks practise a custom which prevails among the Sumatrans and various other savage tribes—viz., that the father takes the name of his eldest child. Though the women are by courtesy sometimes called by the name of their first-born—"the mother of such a one—" yet they never really change the names they get at birth.

Civilised Malays.

Civilised communities of Malays are found here and there over the Malay Archipelago, or at such trading-places as Dobbo, of which Wallace has given such a wondrously graphic account. Some of these communities—like Acheen—are governed by sultans, who are subsidiary to the Sultan of Turkey, while others hold their office under the Dutch Government, who though now owning the islands, tolerate the native laws, rulers, and religion, which is universally Mohammedan, the natives all believing Turkey to be the greatest country in the world, and the Turks giants of strength and ferocity. It was with difficulty that they could be persuaded that during the Crimean war the Turks did not entirely route the Russians and convert them all (by the sword) to Mohammedanism. They are fanatical but hospitable: "An Acheenese will curse a Christian and then invite him to partake of his bread and salt," is a Javanese proverb. Some of these sultans are remarkably shrewd fellows, and see to getting their tribute from their subjects with a keenness which the chancellor of a European exchequer might envy. Witness, for instance, that admirable story of how the Sultan of Lombock got in his poll-tax of rice. It is too long to tell, otherwise we might relate how this Malay potentate suspected that the chief men of the villages were either lax in getting in their rice-tribute, or that a considerable portion of it stuck to their own fingers. So the sultan made a great pilgrimage to the top of a mountain, had an intercourse with the Supreme Being, who ordained that he should make some *krises* out of needles, one needle for every person liable to taxation, and that the *krises* should be sent to any village whenever sickness prevailed. If the tale of needles had been correctly rendered, then all would be well; but if any village had neglected to send the proper number of needles,

* Leyden "Asiatic Researches," vol. i., p. 216.

sickness would oppress the people. Then the story goes on to tell how the *krises* were made, and circulated, and how they performed their mission. If they were sent to any village and the sickness stopped soon after—as in the course of nature it most probably would—all was well, but if it did not, then it was clear that there had been some mistake in the number of needles sent to make the *krises;* so the chiefs instantly set to work to rectify the error, and the sultan meanwhile chuckled in his sleeve, as the rice-tribute doubled, and nobody suspected where the trick lay, or what was the secret of it all! The Dutch system of government, notwithstanding the abuse of it in many Dutch as well as foreign works, is really highly beneficial to the natives. In Java, for instance, the Dutch control the whole series of village rulers, from the village chief up to princes, who, under the name of regents, are the heads of districts about the size of a small English county. With each regent is placed a Dutch resident, or assistant-resident, who is considered to be his "elder brother," and whose "orders" take the form of "recommendations," which are, however, implicitly obeyed. Along with each assistant-resident is a controller, a kind of inspector of all the lower native rulers, who periodically visits every village in the district, examines the proceedings of the native courts, hears complaints against the head-men or other native chiefs, and superintends the Government plantations. The system introduced by the Dutch was to induce the people, through their chiefs, to give a portion of their time to the cultivation of coffee, sugar, and other valuable products. "A fixed rate of wages—low, indeed, but about equal to that of all places where European competition has not artificially raised it—was paid to the labourers engaged in clearing the ground and forming the plantations under Government superintendence. The produce is sold to the Government at a low fixed price. Out of the net profits a per-centage goes to the chiefs, and the remainder is divided among the workmen. This surplus in good years is something considerable. On the whole, the people are well fed and decently clothed, and have acquired habits of steady industry and the art of scientific cultivation, which must be of service to them in the future. It must be remembered that the Government expended capital for years before any return was obtained, and if they now derive a large revenue, it is in a way which is far less burthensome and far more beneficial to the people than any tax that could be levied."

No doubt extortions are now and then practised by the native princes. A thousand years of servility on one side and tyranny on the other cannot be at once abolished by any new system of government. Still, on the whole, the much-abused Dutch government of their East Indian possessions works well. Many of the native chiefs are now in exceedingly comfortable circumstances, and are even refined in life and manners, and—best test of all—the population is increasing.

To properly carry out their system of government the nutmeg and other spice trade had to be monopolised, and the cultivation of these articles confined to a few spots by destroying the trees in other places. This has been held up as an instance of commercio-political depravity without an equal; but in reality it is not so, and did we care to spend space over the question, it could easily be shown that there was no hardship at all in it, and that the shrewd, practical Dutch people were perfectly right in making the regulations they did.

The origin of the Malay population has been a question of some interest; there can, I think, be but little doubt that a large Hindoo element enters into its composition.

In Bali and Lombock, indeed, the Hindoo religion still maintains itself, and various Hindoo customs and rites are still found among the people generally, as well as the remains of

THE SULTAN OF DJOKOJOKKARTA, JAVA.

Hindoo stone bulls and other carvings. It may be mentioned in passing that in this same island marriage by capture is practised, and that a woman who bears twins is looked upon as something akin to having disgraced the tribe; she, her children, and husband being forced to go out and live by the sea-shore, in order that by this means they may be purified of the

dishonour they have brought upon themselves and their tribe. Among the Battaks of Sumatra —who, however, belong more to the aboriginal race than to the Malay—anthropophagy exists among them in its worst forms; prisoners in war and condemned criminals are always eaten, but

THE SULTANESS OF DJIOKDJIOKKARTA AND HER SON.

they do not confine their cannibalistic propensities to them alone. In Marsden's day their own relatives were devoured, when aged and infirm—but this, however, not so much from a desire to gratify their depraved appetites as to fulfil a religious ceremony. Thus, when a man became infirm or weary of the world, he was said to be in the habit of inviting his own children to eat

him—especially when salt and limes were at the cheapest. The old fellow then ascended a tree, "round which his friends and offspring assembled, and as they shook the tree, joined in a funeral dirge, the import of which was, 'The season is come, the fruit is ripe, and it must descend.' The victim descended, and those nearest and dearest to him deprived him of life and devoured his remains in a solemn banquet."*

Among the civilised Malays there are, as might be expected from people of the Moslem faith, very strict laws in reference to women. A married woman is not allowed, under pain of death, to accept a cigar or a *sirih* leaf (for chewing) from a stranger. Even to accept a flower from a stranger is death; and it matters not whether the husband chooses to condone the offence or not; by the laws of Malaydom the woman must suffer. Such a case actually occurred in Lombock some years ago, when the native wife of a European accepted at a festival a flower or some such trifle from a man. The woman was of high rank; but that did not shield her, and she was demanded for punishment. Her husband refused to give her up, and it seemed that the point was yielded. But he was mistaken. Some time afterwards, the rajah (to whom she was related) dispatched a messenger to her house while her husband was absent, and while on some pretext she came to the door, the emissary stabbed her to death, remarking, as he sent the knife into her bosom, "The rajah sends you this." Serious infidelity is punished by the woman and her paramour being tied back to back and then thrown into the sea, where the huge crocodiles, always on the watch for food, soon devour them.

I may conclude this account of the civilised Malays by the description of one more custom, and I cannot better do so than by quoting the words of Mr. Wallace, to whom we have been already so much indebted for many facts. This is the custom of *amok*, or "running a-muck," as it is better known in Europe. "One morning, as we were sitting at breakfast,† Mr. Carter's servant informed us that there was an *amok* in the village—in other words, that a man was 'running a-muck.' Orders were immediately given to shut and fasten the gates of our enclosure; but hearing nothing for some time, we concluded that there had been a false alarm, owing to a slave having run away, declaring he would *amok*, because his master wanted to sell him. A short time before, a man had been killed at a gaming-table, because, having lost half a dollar more than he possessed, he was going to *amok*. Another killed or wounded seventeen people before he could be destroyed. In their wars, a whole regiment of these people will sometimes agree to *amok*, and then rush on with such energetic desperation, as to be very formidable to men not so excited as themselves. Among the ancients they would have been looked upon as heroes or demigods who sacrificed themselves for their country. Here it is simply said that they made *amok*. Macassar is the most celebrated place in the East for 'running a-muck.' There are said to be one or two a month on the average, and five, ten, or twenty persons are sometimes killed or wounded at one of them. It is the national, and therefore the honourable mode of committing suicide among the natives of Celebes, and is the fashionable way of escaping from their difficulties. A

* These Battaks of Sumatra have been described as the "last cannibals on the earth." How far this is true we have already seen, but in due course the reader will be introduced to some other aboriginal folks equally addicted to this objectionable bimanal *cuisine*.

† In Lombock.

Roman fell upon his sword, a Japanese rips up his stomach, and an Englishman blows out his brains with a pistol. The Bugis mode has many advantages to one suicidally inclined. A man thinks himself wronged by society; he is in debt and cannot pay; he is taken for a slave, or has gambled away his wife or child into slavery; he sees no way of recovering what he has lost, and becomes desperate. He will not put up with such cruel wrongs, but will be revenged on mankind, and die like a hero. He grasps his *kris*-handle, and the next moment draws out the weapon and stabs a man to the heart. He runs on, with bloody *kris* in his hand, stabbing at every one he meets. '*Amok! amok!*'* then resounds through the streets. Spears, *krises*, knives, and guns are brought against him. He rushes madly forward, kills all he can—men, women, and children—and dies overwhelmed by numbers, amid all the excitement of a battle. And what that excitement is those who have been in one best know, but all who have ever given way to violent passions, or even indulged in violent and exciting exercises, may form a very good idea. It is a delirious intoxication, a temporary madness that absorbs every thought and every energy. And can we wonder at the *kris*-bearing, untaught brooding Malay preferring such a death, looked upon as almost honourable, to the cold-blooded details of suicide, if he wishes to escape from overwhelming troubles, or the merciless clutches of the hangman, and the disgrace of a public execution, when he has taken the law into his own hands, and too hastily revenged himself upon his enemy? In either case he prefers to *amok*." Captain Buckman was told of a Javanese who, while "running a-muck" in the streets of Batavia, was run through the chest by a pike, but such was the desperation of the infuriated man that he pressed himself forward on the pike, until he got near enough to stab his adversary with a dagger, when both expired together.

FORMOSANS.

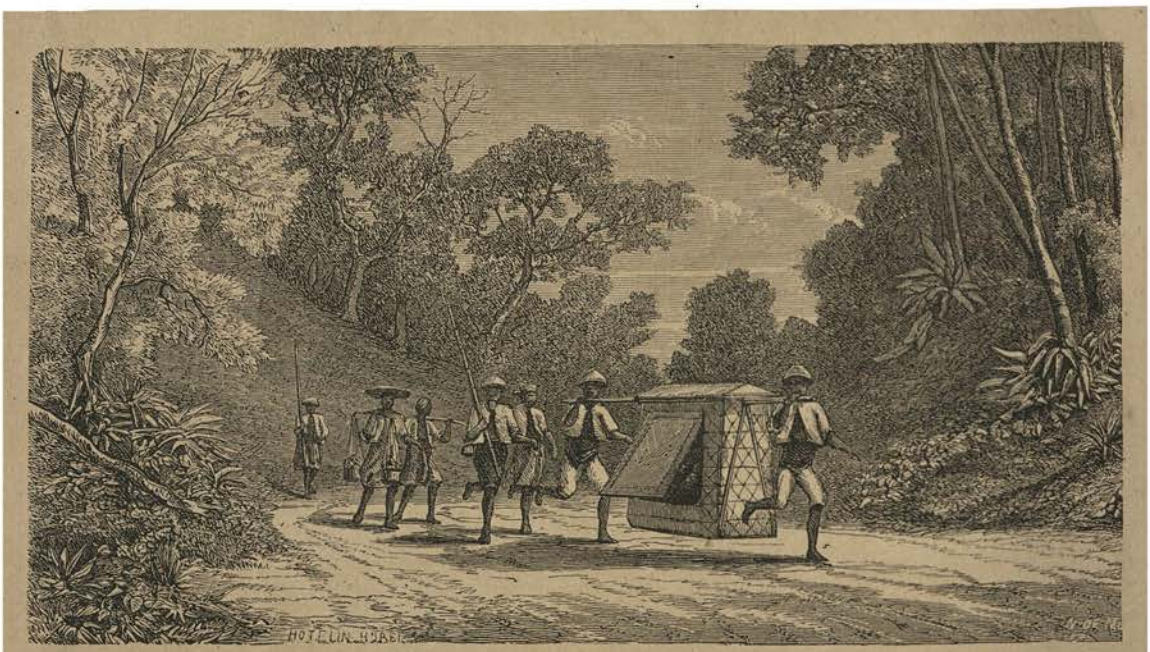
The Island of Formosa (or Tai-wa), though lying in the China Sea, about 110 miles to the east of Fokhien Province, is inhabited by savage aborigines, and the Chinese and other residents there are only colonists. The aborigines are divided into a number of tribes, and on the eastern side of the island, owing to the almost inaccessible hills and forest around, maintain an independent existence—favoured also, it may be, by the timidity of their would-be masters, the Chinese. These aborigines are of the Malay type, though differing somewhat from their distant cousins in the Malay Archipelago. They seem to have reached this island in early times, and to have been settled there for a time long enough to have altered considerably their physical appearance. They are exceedingly savage, and, knowing that could the Chinese Government send an army into their wilds they would be crushed out, their enmity to the whole race of pig-tail wearers is bitter and undying. They have also until recently shown a cruel animosity to all foreigners driven on their inhospitable shores, who, if not killed, were kept in the most abject slavery by those barbarous people. Little is known about the Formosans except that they live in hamlets surrounded by groves of bamboo, under the government of chiefs, and that their houses are generally clean and well provided. They have got to some extent mixed with Chinese blood, but the aboriginal type is still plain enough, especially in the wilder portions. They live by cultivating a little rice and other vegetables, and by hunting.

* "Kill! kill!"

From the sweet potato they distil a kind of *samshoo* (or coarse spirit). Betel-nut chewing is universally practised among them, the old and young equally indulging in this custom. When people meet it is the custom to open their pouches where the materials are kept, and offer "a chew" with an offhand grace which would put many of our snuff-takers to the blush. Before being placed in the mouth the nut is folded in a leaf smeared with lime formed from calcined shells. They seem of a low intelligence, and in religion are pagans of a degraded type; but beyond this little is known about them.*

People of Madagascar.

The large island of Madagascar, though lying not far from the coast of Africa, is not



MODE OF TRAVELLING IN BORNEO.

inhabited by negroes. There may have been an aboriginal people once with whom the conquerors amalgamated, but there is no doubt that the Hovahs, who are now the dominant race of the island, are of the Malay type. The language is closely allied to the Malay or Malayo-Polynesian. My old fellow-student, Dr. Andrew Davidson, now well known as the physician to the Queen of Madagascar, informs us that in examining rather hurriedly a Malay dictionary he found above a hundred words manifestly identical with the Malagasy, and considers that it would be very easy to trace many more words to a common root, their identity being obscured by a change of inflection and phonetic substitution. The country, after a varying course of paganism and Christianity, is now tolerably civilised, Christianity being the prevailing and established religion, and the arts of civilisation being gradually introduced.

* Collingwood, *Transactions of the Ethnological Society*, N.S., vol. iii., p. 227; Hughes, *Ocean Highways*, edited by C. R. Markham, N.S., vol. i., p. 14; Campbell, *Ocean Highways*, January, 1874.

QUEEN MOHELI AND HER ATTENDANTS (MADAGASCAR).

The Malgasy—as the inhabitants are called—are much lighter than the negroes, though they differ in this respect among themselves. The hair of the whiter-skinned variety is long, straight, coarse, and black; while the darker-skinned natives have short, curly hair, which is, however, very different from the tufty wool of the negro.

Even before the advent of European civilisation the people of Madagascar were not savages. They had a stated form of government, and many institutions and laws which rank them as civilised after a fashion, though probably still in a semi-barbarous condition. Many of their customs were, moreover, of an Asiatic character, pointing to the original home of the race. The Malgasy are of middle height, with good regular features, the nose prominent, and somewhat aquiline, forehead broad and well developed, the mouth rather large and the lips thickish. There are two great races in the island—the Hovahs (or governing race), and the Andriana (or members of the royal family). The last is very numerous, and divided into seven classes, according to the nearness of their connection to the reigning sovereign. With the exception of the monarch, who is above all law, the Andrians are forbidden to marry with the Hovahs, though there is no ground for believing that the two races are of different origin. The houses are collected into miserable little villages, of from ten to one hundred houses. These villages are only a disorderly collection of huts huddled together, and in most places do not seem to have been built with any view to safety. A Malgasy house in the low country is a framework of wood, the walls being usually composed of the leaf of the screw-pine (*Pandanus*) woven into it. The door, which is separable and movable, is made of the same material. The whole structure is raised above the ground on a few piles, to permit the rain to pass beneath it during the wet season. This vacant space beneath the house is the nightly resort of dogs and pigs, whose varied noises are not calculated to make the slumbers of the traveller unaccustomed to them any sounder. These houses are about twenty feet long, and are divided into two apartments by partitions, which do not reach to the roof. When a stranger enters, a clean mat is spread for him to sit upon, or more frequently only the clean side of the mat is turned up. Hence the Malgasy have a proverb applicable to hypocrisy. Dr. Davidson tells us that it is a double word, but literally means "the turning out the clean side of the mat." The house is a common place of promenade for pigs, fowls, and even sheep and cattle, and is entirely without chairs, tables, or bedsteads. The smoke from the fire in the middle of the floor escapes as it best can through the door or windows, for chimney there is none. The roof accordingly soon gets covered with soot, but the heavier the flakes of soot on the roof of a house the better they like it. "It is a proof of antiquity, and the phrase 'old sooty' is frequently applied as a flattering distinction to an old and well-tried friend."

The form of government in Madagascar is patriarchal; the father governs his household as its head, the chief governs the village as a father his household, and the monarch governs all in like manner: republicanism is unknown. The sovereign is God's vice-regent, and until recently it was customary to salute him as a "god," or "God seen by the eye." When he walks abroad, armed messengers run before to clear the way. Among many other privileges and feudal rights, the sovereign is entitled to the rump of every bullock killed in the island. In ancient Greece and Rome this portion was appropriated to the gods, hence the bone of that part of the body is called the *sacrum* (or sacred part of the skeleton): it also figured in the Jewish economy (Lev. iii. 6—11). The king's guard consists of about a thousand

soldiers and numerous camp-followers, and as the roads are so bad he—or she (for a woman can reign—indeed, the present sovereign is a female)—is carried in a palanquin. When Radama I. seated himself for the first time in a carriage, which one of the European sovereigns had presented to him, Dr. Davidson mentions the amusing fact that his simple-minded subjects had so little idea of its nature that they instantly lifted it, wheels and all, and that he had the satisfaction of enjoying carriage exercise after a novel fashion. His palanquin is preceded by attendants dancing, singing, and chanting. At the coronation silver money is laid before him as a sign of submission, or a calf is killed and "its head, tail, and legs are cut off and placed in the reverse position in reference to the trunk to that which they naturally hold. The person taking the oath stands with a spear in his hand, while a judge administers the oath, containing imprecations that he may be mangled like this bullock if he should prove unfaithful to his oath. The oath is ratified by the person being sworn plunging the spear into the carcase of the animal. This is regarded as the most solemn of all ways of professing allegiance. The other mode is styled *mivély ráno* (or striking water). After having thrown various worthless substances into water, whether a lake or river, or water taken from these and placed in a canoe on land, an oath is repeated, and the water is then struck by a spear."*

The belief in one Supreme Being was a part of the original Malgasy faith, and preserved in many proverbs found among a proverb-loving people, but their real religion was a cruel paganism. Human sacrifices, burning of widows, self-torture, or destruction, were engrained parts of their religion. Witchcraft was thoroughly believed in, as well as lucky and unlucky seasons. A *fàditra* was something—a fowl, a sheep, or even a bullock—which was destroyed in order to avert evil, sickness or death—an idea bearing a remarkable likeness to the Jewish idea of a "scape-goat." Though now Christians, it is yet in the recollection of most readers of these pages how long and bitterly the new religion was opposed by the sovereign and certain of her courtiers, and what dire persecutions followed the converts to the foreign faith. Indeed, the religious customs of the people are closely wrapped up with their social customs, so that as Dr. Davidson remarks, the latter might well enough be considered under the former head. Their year is a lunar one of twelve moons, but their New Year's day does not correspond to ours. On that day the children, dependants, or inferiors bring a piece of money to the head of the house, after which he sprinkles a little water on them, blesses them, and wishes that they may live a thousand years, and never see the family broken up. In like manner the chiefs and officers visit the queen, and a similar ceremony is gone through. This is called *fadroana* (the washing). After sunset on that day the children tie up bunches of dry grass, which they set on fire, so that after dark the whole country looks as if lighted up. This, as well as the bonfires which in some parts of Scotland are lit upon New Year's night, and in England on Midsummer eve, in both cases being accompanied by peculiar ceremonies, may be remnants of fire-worship. "The next day," writes Dr. Davidson, "a number of bullocks, free from blemish, with symmetrical markings and properly twisted horns, are taken into the palace-yard to be blessed and sprinkled by the queen. These are then given away to the chiefs to be killed. The people generally throughout the country kill their bullocks, and it was formerly the custom to take reeds, and dipping them in the blood, place them at the doorposts of their houses. No one can fail to be

* Dr. Davidson, in *Sunday Magazine*, vol. ii., N.S., p. 675.

reminded by this of the Jewish passover. The bullocks, having been cut up, are distributed amongst friends."

Among a race like the Malgasy, composed of divers elements not welded into one nationality, we might expect to find the funeral rites not alike in all divisions of the island. In the centre of the island the tombs are built of stone, partly under and partly above the ground. A fine tomb denotes the rank and wealth of the surviving relatives, and is grand in proportion to (and often above) the means of the dead man's friends. Indeed, Dr. Davidson tells us that far more attention is paid to their tombs than to their houses. A tomb must be built on a man's own land, on the border of the family possessions, and the ground on which it is built can never be alienated—a custom prevalent over many portions of the East. A familiar

RICE STOREHOUSES IN MADAGASCAR.

instance will occur to our readers, when Abraham bought from the sons of Heth a burying-place for Sarah. If a soldier dies in a distant district, his body is brought back to be laid in the family burying-place; for to be interred anywhere but in the family tomb is regarded as a calamity greater than death itself. They will even carefully preserve an amputated limb for the purpose of laying this detached member in the grave appropriated to the departed members of the owner's family. An amusing instance of this is related by the intelligent observer to whom I am indebted for most of these notes on the people of Madagascar. The first person supplied with a wooden leg in the island died a few years afterwards of fever. Now the wooden leg which he possessed was not a very elegant piece of mechanism, but was of some interest as the first specimen of the kind ever used in Madagascar. Accordingly the surgeon was anxious to secure it as a memento of early surgical progress in that region. He was, however, put off in a polite way until after the funeral, when he was told

that it was considered as part of the body of the deceased, and that the relatives had buried it with him. Away in the forests to the south-east of the capital live a tribe called the Tanala, who have a different way of disposing of the dead. Like the North-western American Indians, they place the body, wrapped in mats, in a large box—often made out of a hollow tree—in the depth of the forest—and there leave it. "The Belsileo, again, more nearly resemble the Hovahs in their mode of burial. They build cenotaphs pretty much like the tombs we have described,

NATIVES OF MADAGASCAR POUNDING RICE.

ut they dig a winding subterranean passage, somewhere near the cenotaph, in the further end f which they cut ledges, upon which they place the corpse. The most singular practice, owever, in connection with funeral rites is that followed in the case of the Andriana (or princes f the Belsileo). No sooner does an Andriana die, than they kill bullocks and cut off their skin ito strips, and with these they tie up the body to one of the pillars of the house; at the same me they make incisions in the soles of the feet, and tightening the skin cords daily, they queeze out in this way a good deal of the fluids of the body, which they collect in an arthenware pot placed beneath the feet. They say that this process goes on until a worm-like reature, which they call *fanano*, appears. They kill a bullock, and give some of the blood as

an offering to this *fanano*, which they say contains the spirit of the departed. The body, by this time probably pretty well mummified, is then laid in the family tomb."

It was customary among all the tribes to kill a number of bullocks at a death, under the belief that the spirits of the bullocks accompanied the owner into the next world. This custom they called *Manano Afanq*. If the deceased was a person of consequence, then a number of bullocks would be killed, and their heads transfixed on poles in the vicinity of the tomb—a custom which we have seen finds its counterpart among other savage or barbarous people (vol. i., p. 303, &c.). They have also the widely-spread custom of placing articles of value in the tomb. For instance, one dignitary—the Queen Rasoahery—had 11,000 dollars, in addition to other valuable property, placed in her grave, while her coffin was constructed of solid silver fashioned into the form of a canoe, and to obtain the bullion for the manufacture of which no less than 22,000 dollars were melted down. Circumcision is practised among these people, but it is performed at any period which may be considered convenient. Sometimes, to give greater *éclat* to the operation, a whole village will agree to have it performed at one time, when a season of great rejoicing and extravagance follows, which was formerly a time for a prolonged saturnalia, during which profligacy of every description had full sway and sanction.

Before the introduction of writing all bargains of importance were made publicly before the chief men of the city. "Covenants of blood" were solemn agreements between two or more persons to stand by each other. The persons so covenanting cut the skin over the region of the heart. Each of them then tasted the blood of the other, and repeated a formula containing terrible imprecations on whosoever should break the covenant. So sacred are these blood agreements that the children of the covenanting persons will consider themselves bound by them. The Dyaks—a race belonging to the same Malay stock as the Malgasies—have a similar way of ratifying an agreement. A kind of custom, similar to the Polynesian *tabu* (p. 51) prevails also in Madagascar. There the custom takes the form of affixing a bunch of grass to a pole at the entrance to the house, field, or road, to notify that entrance there is forbidden. Such a sign is known as the *keady* (or protector), and simply means that "trespassers here will be prosecuted with the utmost rigour of the law"—habit or custom suiting such cases. Little more than fifty years ago Madagascar was in heathen darkness; pagan rites of the most cruel description prevailed, and dark superstitions overshadowed all the fair land. Though they were not ignorant of some of the primary arts of civilisation, such as weaving, carpentry, and the working of iron, and therefore could not be said to be savage, their knowledge of these arts was but meagre and rudimentary. On the other hand, they were debased, licentious, and deceitful, but not to such an extent as some of the Papuan and Polynesian nations we have already described. The Malgasy morals are even higher than those of the other Oceanic people. Yet neither truth nor purity was to be found, and their customs were cruel and degrading. If an infant was born at an "unlucky period," it was exposed and perished; and thousands of helpless babes met this fate. Persons accused of witchcraft underwent the ordeal of trial by poison (or *tangena*).* The accused person, as among some African tribes especially near the Old Calabar river—had to drink the poisonous draught. If he or she escaped, then their innocence

* *Tanghinia venenata*, a plant belonging to the *Apocynaceæ* (or dogbane order).

was proved; if, as most frequently happened, the stomach failed to reject the drug, then the accused met the just fate of a guilty person by dying. Slavery, but never in a severe form, prevailed, and to a less extent prevails still. Snakes were looked upon with great superstition, and never killed, even though they approached the houses. Crocodiles they believed to be possessed of supernatural power, and rather than attack them, invoked their protection and forbearance by prayers or charms. Even to shake a spear over the waters would be an act of sacrilegious insult to this ravenous sovereign of the flood, imperilling the life of the offender the next time he ventured on the waters.* They had neither idols, temples, nor sacred places, but worshipped unseen beings, to whom they made mysterious sacrifices. A belief in charms prevailed to a great extent; they were considered capable of warding off the influence of evil dreams, of the evil eye, and the endless unseen terrors which are for ever troubling the savage mind.

To-day there are about half a million professing Christians, 20,000 scholars attending schools, and between 600 and 700 churches. The Bible and other books have been translated into their written language; and Dr. Davidson informs us that about 150,000 different Malgasy publications *were sold in one year.* This result has only been accomplished after much labour, grievous persecution, and massacre.† The tale has been so often told that we need not again repeat it, interesting and instructive though it is. With the progress of a more enlightened and humane form of religious belief than had for centuries prevailed in the island a more liberal and civilised form of government has sprung up under the influence of European officers, chiefly French and English, though the control of the former nation is now on the wane, and that of our countrymen increasing. The arts of civilisation are progressing, and the old restrictions being gradually removed. For example, at one time certain families from generation to generation, followed one occupation alone. There were, for instance, hereditary blacksmiths, who could forge a spade, but were prohibited from using it. Yet this was a noble profession, whose members behaved to other classes in a very arrogant manner, refusing to eat with them, or to associate with them in any way; to do so would have been defilement. They considered themselves degraded by any work, and were accordingly poor. But they had their consolation in the greatness of their position and their superior privileges. They alone could carry the dead kings of Madagascar to the grave; and they alone not only forged the iron, but also built the monuments over the departed monarchs. In concluding this brief sketch of an interesting people it may be pointed out that the Malgasy afford an interesting example of a rather rare condition of matters in the history of civilisation—namely, a people improving by their own unassisted efforts, without aid from without. When first discovered, they had a rude kind of semi-barbarous civilisation; but, to use the words of Captain Oliver, R.A., who has written an interesting account of the people, "it is evident that the Malgasy have never deteriorated from any original condition of civilisation, for there are no relics of primeval civilisation to be found in the country. Yet the Malgasy seem to have considerably advanced themselves in the art of building houses, originating elaborate fortifications, which they have themselves modified to suit their offensive and defensive weapons, previous to any known intercourse with civilised people. They had domesticated oxen and pigs, and made

* Ellis, "Three Visits to Madagascar," p. 297. † Davidson, *Sunday Magazine*, August, 1873 (p. 760).

advances in the cultivation of rice, yams, &c." The climate of Madagascar is good, but not sufficiently suitable to European tastes to attract many foreigners to the island. Accordingly the Malgasy may long remain in an uncontaminated condition, and as they have already shown themselves capable of enduring civilisation, and possessing an intelligence capable of better things, there exist grounds for hope that they may escape the fate of other savage or barbarous people, who have prematurely had the arts and laws—the advantages as well as the evils of civilisation forced upon them.

CHAPTER VIII.

The African Stock.

Under this head, Dr. Latham—whose classification we have to a great extent followed, as the one most generally useful to the plan on which this work is constructed—has placed the whole of the African nations, with the exception of the people of the island of Madagascar, which might have been originally inhabited by some of the African people, afterwards driven out or exterminated by the Malay conquerors who now possess it, and who have no connection whatever with the African continent. In addition, the African stock comprise the people occupying parts of Persia, Syria, and Arabia. The characteristics of the people who are included under the general designation at the head of this chapter may be described as having their heads rather long than broad, the hair black, and rarely straight, and the skin almost invariably black or very dark, in some cases—the negroes, for instance—attaining the maximum of blackness. In the case of the negroes and other tribes, the hair is woolly or crisp, and the lips thick. The languages are all agglutinate.

For convenience of description we may divide the African stock into the following great divisions:—1, Armæans; 2, Egyptians; 3, Nilotic class; 4, the Amazirg, or Berbers; 5, the Kaffirs; 6, Hottentots, and 7, the Africans of the Northern Tropics, including the negroes of Central, Eastern, and Western Africa, a provisional group containing various peoples, who may yet, as the progress of our knowledge extends, be found to have no immediate connection.

Armæans.

This group is also known as the Syro-Arabian, or Semitic race. It gets its name from the ancient appellation of Syria, and comprises people inhabiting the south-west of Asia and the north of Africa. They even extend to the south of Europe, where they have got assimilated with the population among whom they have settled. They possessed a very old civilisation long before Europe had emerged from barbarism. Christianity has made but little way amongst them, the prevailing religion being Mohammedanism. The group comprises the Arabians, Syrians, the Jews and the Ethiopeans of Abyssinia—a class all distinguished not only by their early civilisation, but by the monotheistic or "one-god" form of belief. From the Jews sprang Judaism, and out of Judaism, Christianity; from the Arabs Mohammedanism has arisen; while

ARABS BRINGING SKINS TO MARKET.

MADAGASCAR WOMAN AND CHILDREN.

the alphabet was either invented or promulgated by the Phœnicians. The Jew's face is massive; that of the Arabs of Arabia in most cases is Caucasian in form—that is, oval: the forehead, vaulted; the nose, straight or aquiline; lips, generally thin—even when thick not projecting; hair, wavy or curled; complexion, various shades of brown; limbs, spare. With the Arabs of Africa the colour is sometimes nearly black, the frame more massive, and the limbs more fleshy. In Abyssinia, the country of the Ethiopian branch, the transition to the true African of Africa is the clearest; the Amharic and Gafat tribes graduating into the Agow, Kaffa, Woratta, and Yangaro sections (based on the affinities of language) of the Gonga division. There are also other points of contact—*e.g.*, with Danakil and Galla tribes (Latham).

The *Jews*, though now scattered through all the nations of the world, have preserved the original type of countenance, owing to the fact of their remaining to a great extent unmixed with the surrounding people, through conforming to their customs, but shunning their religion, in this latter respect being true to their ancient faith. The Hebrew face can be generally detected, no matter where it is seen, though it is not a little curious that though rarely mixing with the nations among whom they have settled, fair-haired, blue-eyed, and white skinned Jews can be met with in Scandinavia (I have myself seen them); red-haired and red-bearded Jews in Germany, and tawny-faced Jews in Spain and Portugal; while in India (in Cochin and on the Malabar coast) Buchanan affirms that Jews can be found so black as to be undistinguishable, except in features, from the natives. At Mattacheri, a town of Cochin, is a particular colony of Jews, who arrived at a later date in that country, and are Jerusalem or white Jews. There is, however, no evidence in support of Buchanan's belief that the blackness of the Jews spread through India is attributable to intermarriages with Hindoos; on the contrary, they seem to have avoided all intermixtures with other nations. In China, the Jesuit missionaries describe a colony of Jews settled in Honan for many ages, who keep themselves distinct and intermarry within their own community. It appears that the Jewish inhabitants of Cochin were a people of the same migration with those of China, and it is very improbable that they differ from their brethren in the particular above alluded to.* It is more likely that the fact of Jews now and then being found agreeing in complexion, &c., with the people among whom they are thrown is owing to the force of imagination acting on the mother, just as in the same way the lower animals can be made to produce peculiarly marked varieties of offspring from contemplating during the season of pregnancy such marked forms. This fact is very familiar to physiologists. The character of the Hebrew, as developed among the lower types of the race, is everywhere much the same; they are too often grasping and avaricious, following every pursuit where the greatest gain can be got, with little regard to the honour or dignity of the occupation. They are always keenly alive to the "main chance," of excellent business capacity, particularly when the buying and selling of money is concerned, "clannish" to their own race, hospitable among themselves, dignified, and often benevolent. Property, except when it is portable and easily realised, they do not care to accumulate. This habit of theirs is probably owing to the fact that their chief occupations are as dealers in coin, bullion, jewels, &c., and also to the persecutions and plunderings they suffered in Europe during the Middle Ages, and in the

* Duhalde, Astle's Voyages, vol. iv., p. 227, cited in Prichard's "Nat. Hist. of Man" (Norris, Ed.), I. p. 132.

Mohammedan kingdoms—such as Morocco—at the present day. An estate in land cannot be concealed, but the millionaire may hide his coin and avoid suspicion, as in Morocco, by crouching in a hovel in rags. Yet the prejudice against the race—owing chiefly to the rancour which the Christians in the more intolerant Midde Ages excited against them—is in many respects unjust. The Jews, wherever you find them, have many excellent qualities—more, I might add, than the people of any other race. They take charge of their own sick and poor; they are merciful to each other in their dealings; and rarely do their wives excite scandal in the courts of law, or is the spectacle seen of one merchant of that race calling in the help of the law to obtain his just dues from another. These are but a few of their good qualities, and though they have others not so admirable, yet the same or similar charges might be brought against almost any other nation beside the Jews.

The number of Jews in Europe alone is about 3,000,000, while Kolb computes the total number all over the world at 7,000,000; though Pressel, another eminent writer on statistics, estimates that this number is understated by no less than 2,000,000, making the Jewish population to equal a sum total of 9,000,000.

The *Arabs* are for the most part inhabitants of Egypt, Nubia, Barbary, and the Sahara, but extend also into Persia, and even India. Some follow pastoral pursuits to some extent, others are cultivators, and therefore sedentary, but most of them lead a more or less wandering life. The Bedouins are lithe and active—the wanderers of the desert, though pasturing a few sheep in most of the better-watered valleys. Their main reliance is, however, on plunder and pillage. Their very name in Arabic—Bedaween—signifies "men of the wilderness," whose hands are against every man, and against whom is every man. Without houses, or cultivated lands, living on plunder or the milk of the camels, and trusting to their horses and dromedaries for safety or the convenience of travel, they can have little desire to accumulate property, which would be only an encumbrance to them. To use the words of Mr. Palgrave, who has given us the best account of the Arabs which we possess—"the Bedouin does not fight for his home, he has none; nor for his country, that is anywhere; nor for his honour, he never heard of it; nor for his religion, he owns and cares for none. His only object in war is the temporary occupation of some bit of miserable pasture land, or the use of a brackish well, perhaps the desire to get such a one's horse or camel in his own possession. His dress is a loose robe, partly covering his head. His arms are a long spear (and when he can obtain it) a long-barrelled musket; whatever arms he has are his constant companions as he roams over the desert. He is a robber, but not brutal, and removed altogether out of the vulgar herd of highway thieves by the fact that it is not through avarice that he steals, nor is he aware that he is doing anything at all worthy of punishment, at all events of moral disapprobation. He will waylay the solitary traveller, or whomsoever he can lay hands on with safety, deprive him of his goods and valuables, and then entertain him hospitably, and with a certain degree of courtesy in his rude tent, give him of the best he has, clothe him so far as he can afford to part with any of the traveller's wardrobe, and send him on the morrow on his way." The unresisting traveller is rarely or never murdered. Why should he murder him? the Bedouin asks. He has no enmity to the man. Allah is good, and throws him in his way; and accordingly he looks upon the desert waif whom he has robbed in much the same light as the old women on the coast of Cornwall used to thank "Providence"

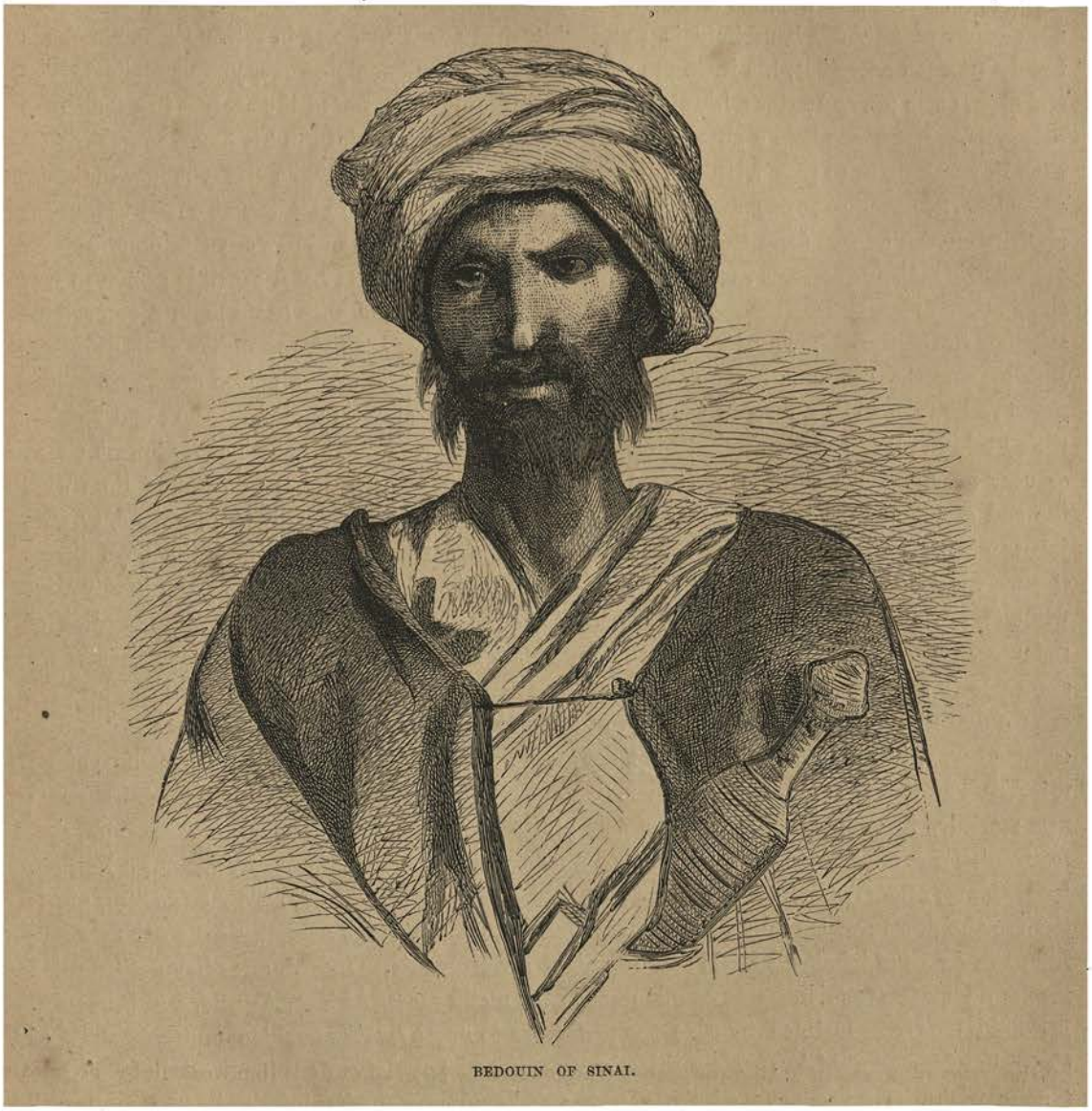
for its goodness whenever a homeward-bound tea-laden East Indiaman was wrecked on their shores. *They* had no enmity against the good ship, neither has the robber of the desert against the traveller whom Allah has delivered into his hands.

His tent is rude, dirty, and uncomfortable, and his form of government primitive and patriarchal. The Bedouins are divided into little tribes or clans, each tribe being under

BEDOUIN OF SINAI.

the rule of a sheik. In appearance the men are handsome, but the women by no means approach in this respect to their lords. They are, moreover, by the accounts of those travellers who know them best, and from what we might expect from their rough life, deficient in gentleness and womanly softness. Their modicum of charms they endeavour to heighten by tattooing, in a blue-coloured pattern of stars, &c., their arms and chins, and even the corners of their eyes. Huge earrings they are immoderately fond of. Unlike their co-religionists, they do not veil their faces, and the women's apartment may be entered by any one at all hours of the day. Mr. Palgrave was not particularly affected by the charms of the

Arab maid, celebrated as she has been in song and story. In the scale of Arab beauty, he considers that the female Bedouin would be at zero—or at any rate not more than 1°, while a degree higher would represent the female sex of Nejed; then would come the women of Shomer, next those of Djowf. The fair ones of Hasa are still fairer to look



BEDOUIN OF SINAI.

on; still fairer those of Katar; while by a sudden rise of ten degrees, the beauties of Oman would stand at 17° on the "kalometer" scale. "Arab poets occasionally languish after the charmers of Hejaz; I never saw any one to charm me, but then I only skirted the province. All bear witness to the absence of female loveliness in Yamen, and I should much doubt whether the mulatto races and the dusky complexions of Hadramount have much to vaunt of. But in Hasa a decided improvement in this important point is agreeably evident to the traveller arriving

from Nejed, and he will be further delighted on finding his Calypsos much more considerable and having much more, too, in their conversation, than those he left behind him in Sedeys and Aared." Unlike the Turk, the Bedouin has no great dignity in his manners, though he can be stately and reticent on occasion when it so pleases him. Usually he is garrulous and loud talking, and without a particle of what we style stateliness or dignity. Mr. Palgrave's description of an Arab household is so graphic that I will quote it in full. "The chief, his family (women excepted), his intimate followers, and some twenty others, young and old, boys and men, came up, and after a kindly salutation, Bedouin-wise, seated themselves in a semicircle before us. Every one held a short crooked stick, for camel-driving, in his hand, to gesticulate with in speaking or to play with in the intervals of conversation; while the younger members of society, less prompt in discourse, politely employed their leisure in staring at us or in pinching up dried pellets of dirt from the sand, and tossing them about. But how am I to describe their conversation, their questions and answers, their manners, and jests? 'A sensible person in this city is like a man tied up among a drove of mules in a stable,' I once heard from a respectable stranger in the Syrian town of Homs, a locality proverbial for the utter stupidity of its denizens. But among the Bedouins in the desert, where the advantages of the stable are wanting, the guest rather resembles a man in the middle of a field among untied mules, frisking and kicking their heels in all directions around him. Here you may see human nature at its lowest stage, or very nearly. One sprawls stretched out on the sand, another draws unmeaning lines with the end of his stick, a third grins, a fourth asks purposeless or impertinent questions, or cuts jokes meant for wit, but in fact only coarse in the extreme. Meanwhile the boys thrust themselves forward without restraint, and interrupt their elders (their betters I can hardly say), without the smallest respect or deference. And yet in all this there is no real intention of rudeness, no desire to annoy—quite the reverse. They sincerely wish to make themselves agreeable to the new comers, to put them at their ease—nay, to do them what good service they can; only they do not know how exactly to set about it. If they violate all the laws of decorum or courtesy, it is out of sheer ignorance, not *malice prepense*. And amid the aimlessness of an utterly uncultivated mind, they occasionally show indications of considerable tact and shrewdness; while, through all the fickleness proper to man accustomed to no moral or physical restraint, there appears the groundwork of a manly and generous character, such as a Persian, for instance, seldom offers. Their defects are inherent in their condition, their redeeming qualities are their own; which they have by inheritance from one of the noblest races on the earth—from the Arabs of inhabited lands and organised governments. Indeed, after having travelled much and made pretty intimate acquaintance with many races, African, Asiatic, and European, I should hardly be inclined to give the preference to any over the genuine unmixed clans of Central and Eastern Africa. Now these last-mentioned populations are identical in blood and tongue with the myrmidons of the desert, yet how immeasurably inferior! The difference between a barbarous Highlander and an English gentleman in 'Rob Roy' or 'Waverley' is hardly less striking."

The Arab's life is, nationally, not a peaceable one, and it is not made any the more tranquil by the fact that he is continually at war with neighbouring clans. His daily existence is one of uncertainty whether the sun will set without seeing his tribe attacked by the wild desert men of another petty sept. His food is rough—his cooking, if possible, more so. Boiled mutton

served up in a dish in which the whole "tent-hold" plunges their not over-cleanly fists, is a favourite dish, but the nutritious date supplies the bulk of the Arab's food. A rudely-made cake, baked in the ashes of his fire, supplies him with bread. Religion he has scarcely any idea of, though nominally the Bedouin is a Mohammedan. Letters he has none, and he is as superstitious as he is illiterate. Yet his respect for written papers, and for the men who can make them, is beyond bounds; such a man is thrice blessed of Allah.

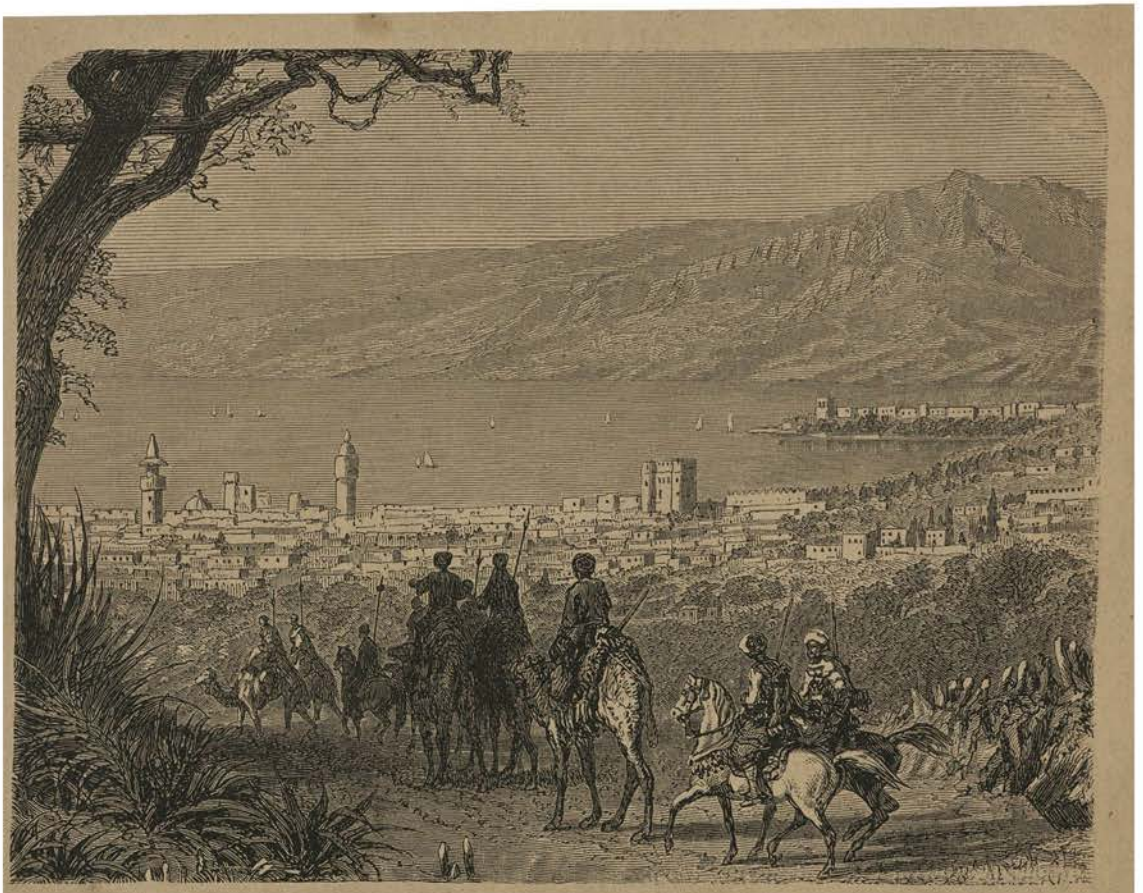
In writing of the Arabs, Dr. Ansted says: "One of their peculiarities is their impassiveness. At the Arab market at Constantine, tall quiet figures stand about wrapped in their long burnouses, or sit in a line on the edge of the hill, perfectly motionless, for hours together, and presenting from below the appearance of a string of great white crows. Here and there is a closer knot of people, listening to some blind singers, who are squatting on the ground chanting in a plaintive tone verses from the Koran, inculcating the practice of works of mercy." When the Arabs travel, their camels are accompanied by their young, who run by the side of their dams, and are extremely pretty little creatures, not being leggy and gawky like the foals of mares, but the exact image of the full-grown animal in miniature. The sheep and goats, however, are not allowed to travel with the tribe, since under the sense of necessity even the Arab becomes economical.

The *Agricultural Arabs*, or Felaheen, are rather more robust than the wandering ones, and are keen witted, lively, and intelligent. In their work they are persevering, and on the whole form the finest type of the race. The colour of their skin varies from white to almost black, though the general complexion of the coast Arabs is yellowish, bordering on brown. A few words upon two of the most marked of the many wild tribes of Arabs may suffice to give an idea of the characteristics of the race.

The *Hassaniyeh* Arabs inhabit the desert south of Khartoum. In complexion they are fairer than the rest of their compatriots, and have many curious customs. For instance, when a woman marries, she does not altogether, as is, nominally at least, the fashion elsewhere, merge her identity into that of her husband. On the contrary, she considers that three-fourths of her life is her husband's, but the other fourth belongs to herself. Accordingly every fourth day she is freed from her marriage vows, and if she chooses she can accept the attentions of any man without her lawful husband having the power, if even custom allow of him having the inclination, to prevent her. In other parts of Arabia, after the wedding the bride returns to her mother's tent, but again runs away in the evening, and repeats these flights several times, till she finally returns to her tent. She does not live in her husband's tent for some months—perhaps not for even a year from the wedding-day.* As is the practice among many barbarous or savage people, a stranger in the Hassaniyeh tribe meets with such hospitality that he receives the loan of a wife during his stay! Otherwise, the women are virtuous and well behaved. The Arab hospitality is shown here in many ways, more particularly in an extraordinary dance with which the stranger is received on first visiting these singular people. It is performed by the young women, and is graceful in the extreme. They come, to the number of thirty or forty, clapping their hands and singing a shrill piercing chorus, more like lamentation than greeting. "When they had arrived in front of me," writes the American traveller, Bayard Taylor, "they ranged

* Burckhardt, quoted by Lubbock, p. 56.

themselves in a semicircle, with their faces towards me, and still clapping their hands to mark the rhythm of the song. She who stood in the centre stepped forth, with her breast heaved almost to a level with her face, which was thrown back, and advanced with a low undulating motion, till she had reached the edge of my carpet. Then, with a quick jerk, she reversed the curve of her body, throwing her head forward and downward, so that the multitude of her

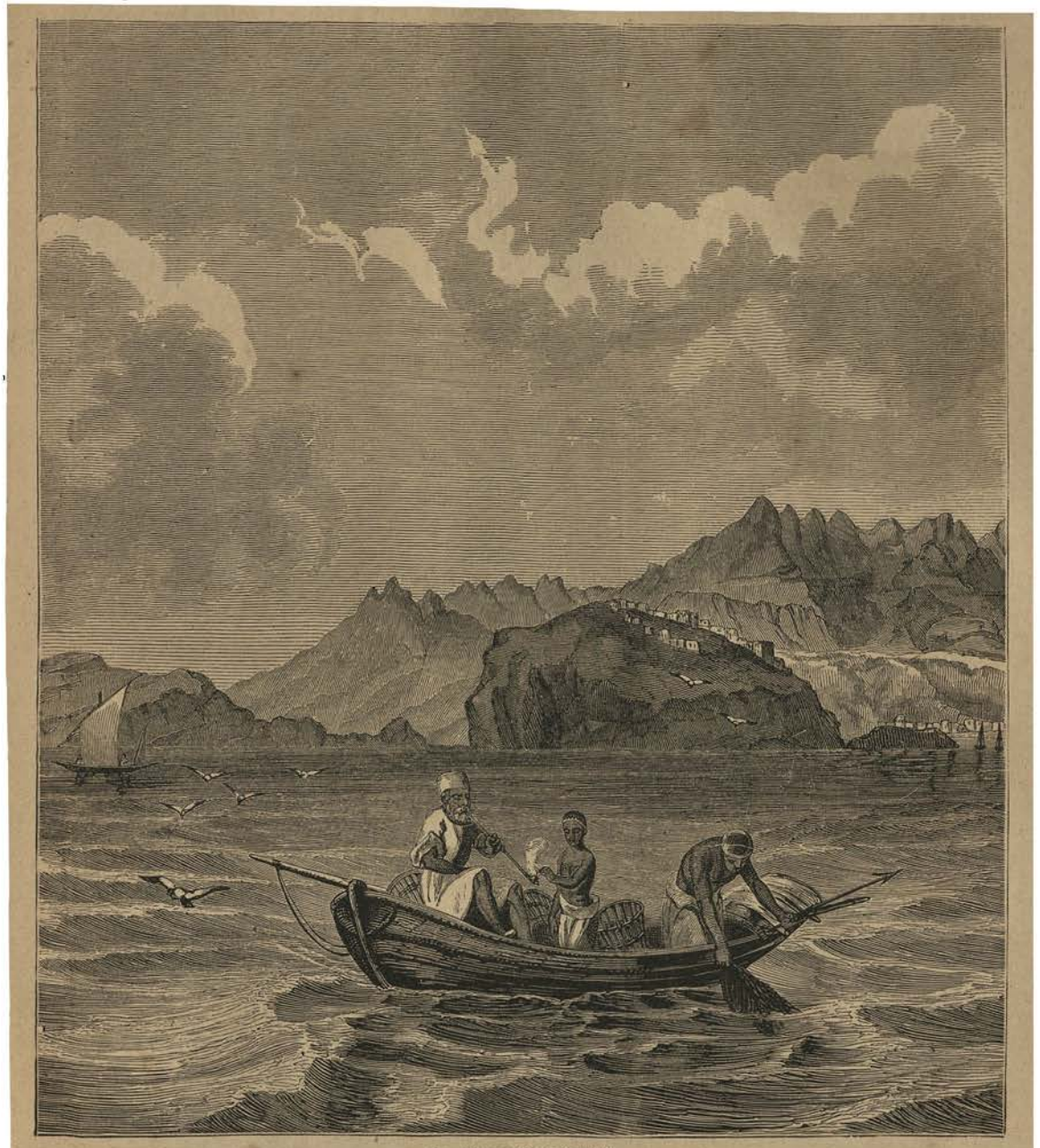


BEYROUT.

long twists of black hair, shining with butter, brushed my cap. This was intended as a salutation and sign of welcome. I bowed my head at the same time, and she went back to her place in the ranks. After a pause the chorus was resumed, and another advanced, and so in succession, till all had saluted me, a ceremony which occupied an hour. They were nearly all young, between the ages of fourteen and twenty, and were strikingly beautiful. They had the dark olive Arab complexion, with regular features, teeth of pearly whiteness, and dark brilliant eyes. The coarse cotton robe thrown over one shoulder, left free the arms, neck, and breast, which were exquisitely moulded. Their bare feet and ankles were as slender as those of the Venus of Cleomenes."

Like all their race, they believe in charms and in writing, which constitutes in itself a

wonderful mystery. If they are ill, it is enough for a physician to write a mystic cure on a piece of paper. Then the patient washes off the ink and drinks the water containing it. Probably



AN ARAB FISHING-BOAT.

the cure is quite as efficacious as if he had attempted it by the orthodox method. Genii (or *jinns*) they implicitly believe in, and take all care to guard against them. Like witches in the Highlands of Scotland, they are not to be killed except by a silver bullet, and it is dangerous to part with your hair or your headdress, for then the person getting possession of

either can bewitch the former owner at his leisure. The mirage is to the Hassaniyeh Arab the "water of *jinns*," and is seen to perfection in their country. "I had been riding," writes Mr. St. John, "along in a reverie, when, chancing to raise my head, I thought I perceived, desertwards, a dark strip on the far horizon. What could it be? My companion, who had very keen sight, was riding in advance of me, and, with a sudden exclamation, he pulled up his dromedary and gazed in the same direction. I called to him, and asked him what he thought of yonder strip, and whether he could make out anything distinctly. He answered that water had all at once appeared there; that he saw the motion of the waves, and tall palms and other trees bending up and down over them, and tossed by a strong wind. An Arab was at my side, with his face muffled up in his burnous. I roused his attention, and pointed to the object of our inquiry. 'Mashallah!' cried the old man, with a face as if he had seen a ghost, and stared with all his might across the desert. All the other Arabs of the party evinced no less emotion; and our interpreter called out to us that what was seen was the evil spirit of the desert, that led travellers astray, leading them further and further into the heart of the waste, ever retreating before them as they pursued it, and not finally disappearing till its deluded victims had irrecoverably lost themselves in the pathless sands. This, then, was the mirage. My companion galloped towards it, and we followed him, though the Arabs tried to prevent us, and ere long I could with my own eyes discern something of this strange phenomenon. It was, my friend reported, a broad sheet of water, with fresh green trees along its banks; and yet there was nothing actually before us but parched yellow sand. The apparition occasioned us all very uncomfortable feelings, and yet we congratulated ourselves in having seen for once the desert wonder. The phenomenon really deserves the name the Arabs give it, of goblin of the desert; an evil spirit which beguiles the wanderer from the safe path, and mocks him with a false show of what his heated brain paints in glowing colours. Whence comes it that this illusion at first fills with uneasiness—I might even say with dismay—those even who ascribe its existence to natural causes? On a spot where the bare sands spread out for hundreds of miles, where there is neither tree nor shrub, nor a trace of water, there suddenly appeared before us groups of tall trees, proudly girdling the running stream, on whose waves we saw the sunbeams dancing. Hills, clad in pleasant green, rose before us and vanished; small houses, and towns with high walls and ramparts, were visible among the trees, whose tall boles swayed to and fro in the wind like reeds. Fast as we rode in the direction of the apparition we never came any nearer to it; the whole seemed to recoil step by step with our advance. We halted and remained long in contemplation of the magic scene, until whatever was unpleasant in its strangeness ceased by degrees to affect us. Never had I seen any landscape so vivid as this seeming one, never water so bright, or trees so softly green, so tall and stately. Everything seemed far more charming than in the real world; and so strongly did we feel this attraction that, though we were not driven by thirst to seek for water where water there was none, still we would willingly have followed on and on after the phantom, and thus we could well perceive how the despairing wanderer, who with burning eyes thinks as he gazes on water and human dwellings, will struggle onwards to his last gasp to reach them, until his fearful, lonely doom befalls him." Then by-and-by the apparition becomes fainter and fainter, until it melts away, not unlike a thin mist sweeping over the face of a Norwegian fjeld.

One of the most celebrated superstitions of the Hassaniyeh Arabs is the ink mirror. A

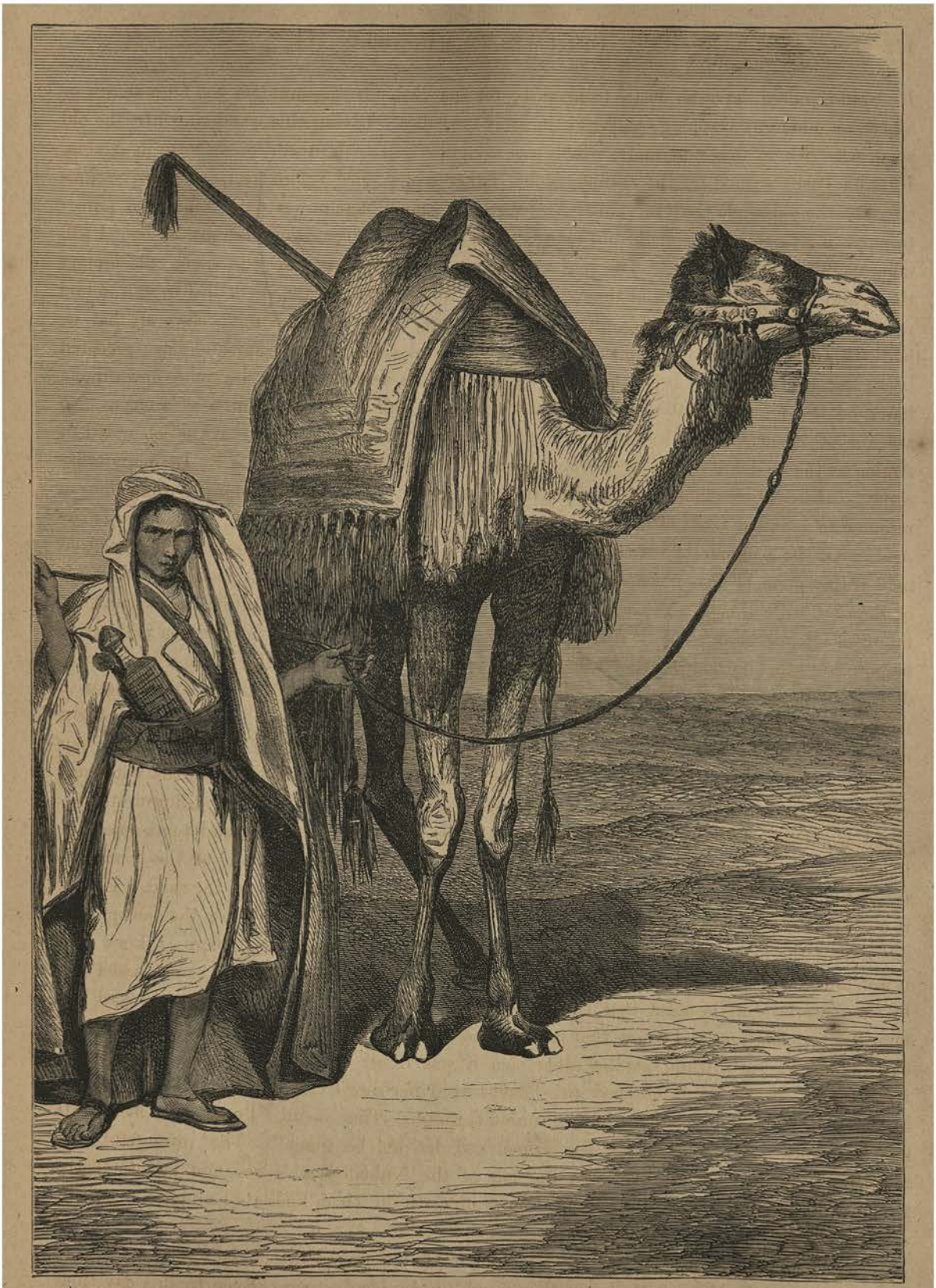
young boy—too young to have committed sin—is taken by the magicians, and, after many ceremonies and fumigation, is told to look into a dish containing ink. If the boy is sinless, then a vision breaks on his view. He sees a man sweeping the ground, and then a camp, with the Sultan's tent, over which flies the sacred flag of Mahomet. Other views then follow. If the boy sees nothing, then he has sinned, and is not allowed this privilege. As for the magician himself, he does not pretend to be able to see anything; he is too old a sinner altogether.

The last Arab tribe which our space will allow of me speaking of are the *Hamrans*, or sword-hunters, of the South of Cassala, whose habits and mode of life have been so well described by Sir Samuel Baker in a work specially devoted to them.* They have two chief weapons, a finely-tempered double-edged sword, and a shield. These weapons are their constant companions, and with them they hunt the elephant, the lion, the baboon, the crocodile, and the hippopotamus; in the pursuit of the latter animal, however, the sword is exchanged for a harpoon and lance. The following method is adopted in hunting the elephant. One of the hunters rides ahead of the furious animal, so as to draw its attention from those who are behind. While the animal is thus occupied one of the Arabs swiftly dismounts from his trained horse, and administers a heavy blow with the sharp sword on the lower portion of one of the elephant's hind-legs, and then instantly springs on his horse again and is out of reach before the animal can take vengeance on him. A couple of such blows disables the elephant, when it easily falls a victim to its bold persecutors. It is needless to say that to hunt in this manner the hunter must be a skilful rider. And so the Hamran Arabs are. There are probably no more skilful horsemen in the world, not even among the Indians or Hispano-Americans. Centaur-like, they seem a part of the horse. At full gallop over rough stony ground, they will swing themselves like monkeys under the horse's belly, pick up stones, throw them into the air, and catch them before descending; or when the horse is galloping at full speed, they will spring to the ground, flourish their swords, and without once checking the speed of the animal, with their hand firmly clutched in the mane, will lightly vault again into their seats. Skilful horsemanship is common to all the race, and also a love for the beautiful animals, which are not uncommonly owned by them, though it must be acknowledged that, when irritated, they will abuse their animals most unmercifully, though never to the extent which the savage Indians do. A tale is told of an old sheik of the Bedouins which illustrates this. I heard it years ago from an old officer of Ibrahim Pasha, the ruler of Egypt, but as Mr. W. C. Prime has again retold it in his "Boat Life in Egypt and Nubia," the reader will thank me for giving it in his graphic language:—"He was old and poor. The latter virtue is common to his race. He owned a tent, a Nubian slave, and a mare; nothing else. From the Nile to the Euphrates the fame of this animal had gone out, and kings sought in vain to own her. The love of the Bedouin for his horse is not that fabled affection that we read of in books. This love is the same affection that a nabob has for his gold, or rather that a poor labourer has for his wages. His horse is his life. He can rob, plunder, kill, and destroy *ad libitum*, if he have a fleet steed. If he have none, he can do nothing, but is the prey of every one who has. Acquisition is a prominent feature of Arab character, but accumulation is not found in the brain of a son of Ishmael. The reason is obvious. If he have wealth, he has nowhere to keep it. He would be robbed in the night.

* "The Nile Tributaries of Abyssinia, and the Sword-Hunters of the Hamran Arabs" (1868), p. 167.

He would, indeed, have no desire to keep it; for the Bedouin who murders you for a shawl, or a belt, or some gay trapping, will give it away next day. Living this wandering life, the old sheik was rich in this one mare, which was acknowledged to be the fleetest horse in Arabia. Ibrahim Pasha wished for the animal, as his father had wished before him. He sent various offers to the old sheik, but in vain. At length he sent a deputation with a hundred purses (a purse is five pounds), and the old man laughed at him. 'Then,' said Ibrahim Pasha, 'I will take your mare.' 'Try it.' He sent a regiment into the desert, and the sheik rode around them, and laughed at them, and the regiment came home. At last the sheik died from a wound received in a fray with a neighbouring tribe. Dying, he gave to his Nubian slave all that he had—this priceless mare—and the duties of the blood revenge. The faithful slave accepted both, and has ever since been the terror of the Eastern desert. Yearly he comes down like a hawk on the tents of that devoted tribe, and leaves a ball or a lance in man or woman. No amount of blood satisfies his revenge; and the mare and the black rider are as celebrated in Arabia as the wild huntsman in European forests, and much better known." In many other respects the Arab resembles the prairie Indian, similar physical circumstances compelling a recourse to a similar mode of life. The prairie Indian is a "trailer" (vol. i., p. 186); so is the Arab. Of the acuteness of his senses as displayed in this the tales are endless. Here is one told me—if my memory does not deceive me—by the officer already referred to:—Some merchants of Beyrout lost a camel in the desert, and while in search of it they met an old man whom they interrogated in regard to it. "Had he seen a camel?" "No." As no information is likely to be got from this individual, they are starting again in pursuit, when the solitary desert wanderer calls them back. "Was the camel laden on one side with corn and the other side with honey?" "Yes—yes! When did you see it?" "I have never seen it. Was it lame on the right fore-leg?" "Yes; where is it? do not delay us any longer." "I have never seen your camel. Was it blind on the right eye?" "Yes—yes, give us our camel!" "I know not where your camel is; but was it wanting a tooth in front?" "Yes, it was." As he still protested his ignorance of the whereabouts of the camel, he was dragged before the cadi, and to the cadi he told his tale. "In the name of Allah I protest I know not where the camel of the merchants is. I know, however, that a camel was ahead of me, for I saw its tracks on the sand. I know it was laden on one side with corn and on the other side with honey, for I saw the one spilt on one side of the path and the other spilt on the other, as it ran masterless along. I know that it was lame on the right fore-leg, for I have all my life known the track of a camel, and I saw by the footprints in the sand that this was lame in the manner I have told unto my lord and unto the merchantmen. I know that it was blind on one side, for it ate the herbage alone at one side of its path, while at the other side it was richer still; and lastly, I know that it wanted a tooth, for as it cropped the broad-leaved herbage I could see that it left always in the centre of its bite a strip of leaf, unbit through. That is all I know; the merchants know as much. Let them seek the camel, and let me be gone." The revengeful disposition of the Arabs (referred to in the tale of the Nubian slave's revenge just told) the Arabs attribute to their use of camels' flesh, a superstition which finds its counterpart among various nations.

Nominally, all the Arab tribes are Mussulmans, but their practice of their religion is very corrupt. Up to the time of Mahomet they worshipped a black stone. Even to this day their



ARABIAN CAMEL AND DRIVER.

notions of morals and superstition are so mixed up that they believe that a broken oath brings misfortune on the place where it was uttered.*

The *Syrians* are the remnants of an ancient race, absorbed in that which conquered them. It is remembered through the Christian population of Mesopotamia and Chaldæa, who speak their language. The Syriac language, the Chaldee of the Old Testament, was the original idiom of the Hebrews, until the descendants of Abraham came into Canaan, and adopted from the previous inhabitants the Canaanitish or proper Hebrew. The famous port of Beyrout is a Syrian harbour. "Thither Libanus sends its wines and silks, Yemen its coffee, Haman its corn, Dyebart and Lattakiah their pale-coloured tobaccos, Palmyra its horses, Damascus its arms, Bagdad its costly stuffs, and all Europe the countless products of its industry." The Marionites and Druses, who are Christians, and sadly persecuted by their Turkish rulers, belong to this branch. Most of the Persians are not, however, members of it, and will be referred to in another portion of this work.

Abyssinians.

The *Abyssinians*, or Ethiopians, comprise the people of the elevated plateau of Abyssinia. Under this general designation are comprehended many tribes—speaking different languages, but whose origin has long been a puzzle to historians. In stature they are rather below than above six feet, and are fairer than the negroes, with an oval face, a thin, finely-cut nose, good mouth, regular teeth, and hair generally frizzled. There is in Abyssinia, in addition to the type just described, a second and coarser type, more negro-like in appearance. Abyssinia is interesting both in geographical and ethnological features. Here we see a rude form of Christianity overlying a still older Judaism, and professed by a people speaking a tongue more nearly allied than any living tongue to the Hebrew, and whose manners represent in these latter days the habits and customs of the ancient Israelites in the times of Gideon and Joshua. So striking is the resemblance between the modern Abyssinians and the Hebrews of old that we can hardly look upon them but as branches of one nation, and if we had not convincing evidence to the contrary, and knew not for certain that the Abramidæ (descendants of Abraham) originated in Chaldæa, and to the northward and eastward of Palestine, we might frame a very probable hypothesis which brings them down as a band of wandering shepherds from the mountains of Habesh, and identify them with the Shepherd Kings, who, according to Manetho, multiplied their bands in the land of the Pharaohs, and being, after some centuries, expelled thence by the will of the gods, sought refuge in Judæa, and built the walls of Jerusalem.† Such an hypothesis would explain the existence of an almost Israelitish people, and the preservation of a language so nearly approaching to the Hebrew, in intertropical Africa. It is certainly untrue; but we find no other easy explanation of the facts which the history of Abyssinia presents, and particularly of the early extension of the Jewish religion and customs through that country; for the legend which makes the royal house of Meenalek descend from Solomon and the Queen of Sheba is "as idle a story as ever monks invented to abuse the reverent ignorance of their lay brethren," or, it may be added, by courtiers to flatter their royal

* Klemm, "Allgemeine Culturgeschichte der Menschheit," vol. iv., p. 190.

† By some Semitic scholars it is believed that it was one of these Shepherd Kings that Joseph was serving when his father and brethren came "to buy corn in Egypt."

masters, for the Abyssinian monarchy cling to this last tag of respectability with a tenacity unparalleled in the annals of heraldry. The fact is, the basis of the population seems to be Arabs, intermixed with some of the negroid tribes, or with the Jews, and Greek or Portuguese conquerors or visitors, who at various times overran the country. Though naturally the same description will not apply to all classes, yet the Abyssinians may be said to be far from a handsome-faced race, the women even now being rather better-looking than the men. Some of the latter have wonderfully beautiful eyes, so large, indeed, as to look unnatural. The dress of the people is shown in our illustrations (pp. 168, 176, 177, &c.). All are fond of silver ornaments. A silver chain on a man's neck is a sign that an elephant has been killed by him. Bracelets of silver, and various kinds of amulets to guard against ill luck, are also universal amongst them. The weapons of the men are a sword, spear, and shield. Firearms are also now almost universal, but are of a very inferior character, while artillery was introduced by the late Emperor Theodorus, who met his unhappy end by his own hand at the storming of Magdala. The sword is contained in a sheath of red Morocco leather. The shield is of buffalo-hide, and though serviceable against spear-thrusts or sword-cuts, is easily penetrated by a bullet. In the case of rich men or chiefs the shield is often ornamented with bosses of silver, and the scabbard of the sword is silver-plated. A lion's skin is also frequently worn as a mantle by such dignitaries, and if the individual is a great chief, or a man of very distinguished rank, he will in addition wear ornaments of silver about the head. On the whole, the dress of the Abyssinian is not very picturesque, nor his arms particularly serviceable even in his own method of warfare. The women's costume consists of a robe of cotton wrapped about their person. They also sometimes tattoo themselves, generally on the upper joint of the arm. They also wear many silver ornaments, but are not very particular as to personal cleanliness. Their clothes are only washed once a year—viz., on the eve of St. John! The hair of both sexes and all classes is arranged in a series of plaits. It was an old custom for an additional plait to be added for every man killed in battle. To preserve such an extraordinary head of hair they adopt a pillow of the same nature as that used by the Papuans—viz., a doorscraper-like stool, on the cross bar of which the Abyssinian dandy leans his neck at night.

The *birth* customs of Abyssinia are sufficiently interesting to be noted. When a child is about to be born all the men must leave the house. To remain at this interesting period under the same roof with the mother would be pollution so great that the offender could not enter church for many days. After the child is born it is taken to a window and held there until a man thrusts through the open window a lance, the point of which is put into the infant's mouth, in order, it is believed, to make the future warrior brave in battle. The Abyssinian child may, therefore, be said to be born not with the proverbial silver spoon in its mouth, but with a weapon much more warlike. The women then utter loud cries—twelve times for a boy, three times for a girl, and engage in a chase after the men, who, if caught, have to ransom themselves by making a present, generally of eatables or drinkables; after which the ladies, who are for the time being mistresses of the situation, indulge in a debauch of a not particularly elegant character. The child is then circumcised, and afterwards baptised—a curious mixture of Jewish and Christian customs—the former never having been altogether eradicated from the country. The house is forthwith purified by many rites and

ceremonies, and a cord of red, blue, and white silk attached round the child's neck, which is afterwards exchanged for the blue cord or "match" worn by all adult Abyssinians. A curious custom provides that the godchild shall inherit all the property of the godfather, supposing that the latter dies without issue. Again, if a man wishes to be adopted as the son of one of a station and influence superior to his own, all he has to do is to take his hand, and, sucking one of his fingers, declare himself to be his "child by adoption," after which his new father is bound

ABYSSINIAN GIRLS.

by long custom, if not by law, to assist and protect his adopted son in every way in his power.

The Abyssinians attach great importance to periods of forty and eighty days, from the idea that Adam and Eve did not receive the "spirit of life" until they had been created for these periods. Accordingly these intervals of time figure in many of their ceremonies. For instance, the child is circumcised on the eighth day after birth, the house purified on the twentieth, and on the fortieth baptism is administered, supposing the infant is a boy; but if a girl, then the eightieth day after birth in the period specified. Should the priest or the father miscalculate,

he is sentenced to a year's fasting—a punishment very heavy in any case, but to such enormous eaters as the Abyssinians something severe beyond the demerits of the offence, even in ecclesiastical eyes.

ABYSSINIAN FUSILEER.

As to *marriage*, after betrothal the bride remains in retirement, not being allowed even to see her future husband. The marriage is preceded by a gluttonous feast, to which certain guests are invited, but in reality all comers are welcome to it. They eat as much as they possibly can, and then retire to give room for the next parcel of vagrant gormandisers

whom the odours of feasting have attracted from far and near. The whole affair is accompanied with licence and riot indescribable. The bridegroom is then carried on the back of a man and summarily deposited in the house of the bride. The marriage—which is in reality, however, a civil ceremony—is finished by a priest or elder giving an address to the contracting parties. The ordinary method of contracting such a union as we have described is as follows:—If a man has taken a fancy to a particular girl, he sends a friend to her father to ask his consent. If this is granted the suitor then visits the bride's house, and both take an oath that they will be faithful to each other for life. The parents of the bride then hand over her dowry—generally consisting of oxen, sheep, horse, or a sum of money, according to the circumstances of the family—to the suitor. The bridegroom is, however, bound to find security for the return of the goods, in case he should afterwards dismiss his wife, and be unable to restore the dowry he has received. He is also obliged to secure upon the lady an additional sum of money, or property, as a precaution in case he should choose to separate from her without valid reasons. They then, after a period generally of twenty days, go to church and receive the sacrament, after which affairs proceed in the manner we have already described. This is the general plan of the marriage of the higher classes; but the poorer people content themselves with celebrating their union by a feast of raw meat and intoxicating liquors, after which, if a priest is at hand, he sprinkles them with holy water and repeats a hallelujah; the company join in the benediction, and the ceremony is then complete. When the marriage is that of a prince or princess, the rites are much more elaborate and dignified. "The match having been previously settled according to the views of the court, preparations are made for the festival, which is generally held during the rainy season, while the country is secure and abandoned to pleasure. The king being seated on his throne in the large hall of audience, the parties are introduced into his presence with their respective attendants. After kissing his hand they are all magnificently clothed in dresses of brocade or other rich stuffs. The crown is sometimes set on their heads; they receive the benediction of the Kees Hatze (or Royal Almoner); after which they retire, clothed with the caftan (or marriage dress). Having mounted horses, given them by his majesty, they ride in great state in the midst of loud acclamations to the house of the husband. A dinner is prepared, in the course of which many oxen are slaughtered at the door in order to furnish *brind* (or raw flesh), which is served up reeking and quivering from the body of the animal. Deep drinking then commences, in which the ladies and gentlemen indulge to a degree which to a European seems incredible. These marriages, it is added, are by no means permanent; many of the Ozoros (or princes) entering into new engagements as often as they please, and dissolving the preceding contract at the suggestion of convenience or fancy."*

During the marriage festivities the groomsmen enjoy many privileges—among others that of going around to the friends or acquaintances of the bridegroom and asking presents for him, and if these are not speedily forthcoming, of taking what they choose without being liable to any punishment for this legalised robbery. As marriages among all classes—even among princes—are so easily dissolved, both parties are allowed to marry again, the children being divided between the father and mother. The result is much domestic disunion, and what in our eyes would seem impropriety. When Bruce, the famous

* Balugani, in Bruce's "Travels," vol. vii., p. 69.

Abyssinian traveller, was at Koscan, in the presence of the queen, he saw a woman of great rank in attendance, and at the same time and in the same circle *seven* men who had been her husbands, no one of whom was the happy spouse at that time. Often in one family there will be children by several fathers or mothers, all of whom are living and may have contracted other alliances; and yet, adds the traveller quoted, "there is no country in the world where there are so many churches."

To such an extent is this system engrained in the manners of the people, that in the distribution of the children at divorce there are certain well-established rules in reference to it. The eldest son falls to the mother and the eldest daughter to the father. If there is but one girl, however, and all the rest boys, then she is assigned to the father; on the other hand, if there is but one son, and all the rest of the children girls, he is the property of the mother. If the members are unequal at the first division, then the remainder are distributed by lot. "From the king to the beggar there is no distinction between legitimate and illegitimate offspring; there being, in fact, no principle on which the preference could be made to rest, except in the case of the royal family, where the mother of the heir is previously selected and usually crowned. In his order of marriage the king uses no other ceremony than the following:—He sends an officer to the house where the lady lives, who announces to her that it is the king's pleasure that she should remove instantly to the palace. She then dresses herself in her best and immediately obeys. Thenceforward the king assigns her an apartment in the royal dwelling, and gives her a house elsewhere in any place she may choose. There is an approach to a regular marriage when he makes one of his wives *Iteghe;* for on that occasion he orders a judge to pronounce in his presence that 'the king has chosen his handmaid for his queen.' The crown is then applied to her brows, but she is not anointed. The beautiful story of Ahasuerus and Esther will occur to the recollection of every reader; for it was when she had found grace in his sight more than the other virgins, that he placed a gold crown on her head. This coronation in Abyssinia conveys a great political privilege, constituting her majesty regent during the nonage of her son; a point of correspondence which history does not enable us to trace in any of the mighty kingdoms that covered the banks of the Euphrates."*

It is said that "ecclesiastical marriages," or those in which the ceremony is a sacrament of the church, are indissoluble, the law of the Roman Catholic Church intervening in these cases, while in the civil marriages the Jewish custom maintains.

The *burial* of the dead is a public affair at which all attend who choose, and the grave is always dug by volunteer amateur sextons, the act of digging a grave being looked upon as a rather meritorious act. The burial follows death very speedily. The methods of denoting mourning for the dead are various. A common method is to rub the skin of the forehead with the dress until the skin is frayed. The result is that frequently in Abyssinia the face presents unsightly scabs and scars, materially detracting from the good looks of the enthusiastic mourner, though it is probable that the grief is looked upon as all the more meritoriously severe when it is attended with such a self-sacrifice. After the body is put under ground, and before the company have left the side of the grave, eulogies are pronounced on the deceased

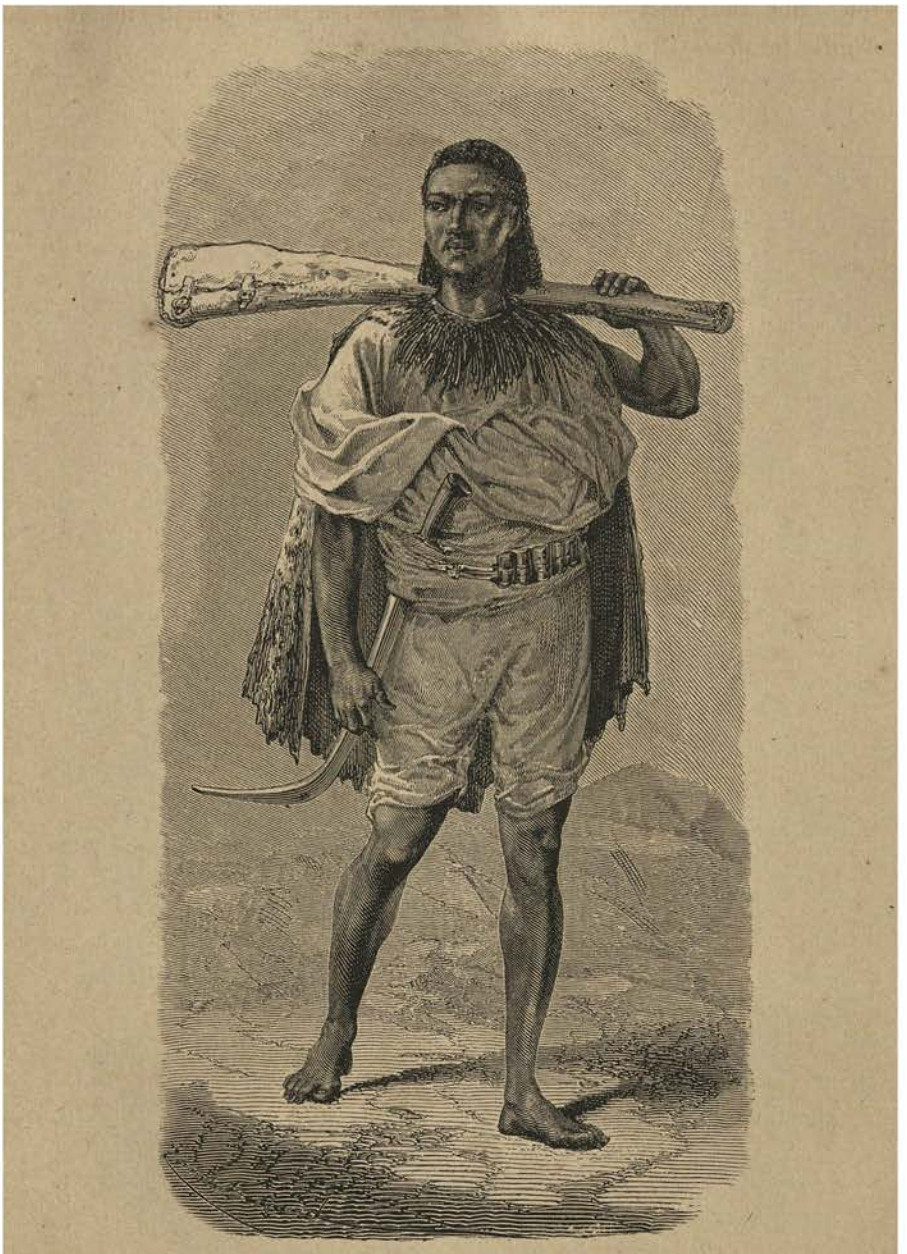
* Russell's "Nubia and Abyssinia," p. 339.

—after the French fashion—and rude verses sung in his honour. Other ceremonies and masses follow, often every forty or eighty days for a whole year after the decease of the person mourned for. But the most curious custom connected with burials in Abyssinia is the bringing of gifts (or *devees*) to the relatives of the departed.

ABYSSINIAN WAR-DANCE.

Mr. Pearce, who many years ago resided in Abyssinia for a lengthened period, and was married there, relates that when his son died the cries and shouts (which are kept up for hours before the person dies, and are renewed the moment the death occurs) were scarcely over before the people stood in crowds in front of his door and strove with each other who should be the first to get in with their gifts, until the door was completely blockaded. The gifts were

by no means formal in character. For instance, one brought twenty or thirty cakes of maize; another, a jar of some semi-cooked victuals; while the richer people presented fowls,



ABYSSINIAN FOOT-SOLDIER.

and even sheep. In fact, in a short time Mr. Pearce's house was so stuffed with provisions that he was forced to remove them into the yard. Among others, the head priest came with a jar of maize and a cow, the giving on these occasions being confined to no particular class. From this point of view a death in his family would not be altogether an unqualified loss.

Unfortunately, however, these gifts are looked upon as common property, only stored in the house of the afflicted family in order to make a feast, to which every one who has contributed expects to be invited. "Then they talk and tell stories to divert your thoughts from the sorrowful subject; they force you to drink a great deal; but I have remarked that at these times, when the relatives became a little tranquil in their minds, some old woman will make a sudden dismal cry, saying, 'Oh! what a fine child; and is he already forgotten?' This puts the company into confusion, and all join in the cry, which will perhaps last half an hour; during which the servants and common people drink out all the maize, and when well drunk, form themselves into a gang at the door and begin their cry." The elaborate ceremonials at funerals, if they have not raised up a race of professional grave-diggers, have at least brought to the front a race of rhymers and mourners, skilful in crying very loud, who attend at funerals, and give their services in exchange for a certain *quid pro quo*. They are, if a Hibernicism may be allowed—noisy "mutes." At the funerals of persons of distinction they will often receive large fees in corn, cattle, or other merchandise. Mr. Pearce knew a very handsome middle-aged unmarried female, who declined many advantageous offers of marriage, and devoted her time to attending *gratuitously* at funerals and other public ceremonials for the sole purpose of displaying her benevolence and extraordinary powers as a verse-maker—an art she had studied from an early period of her life.

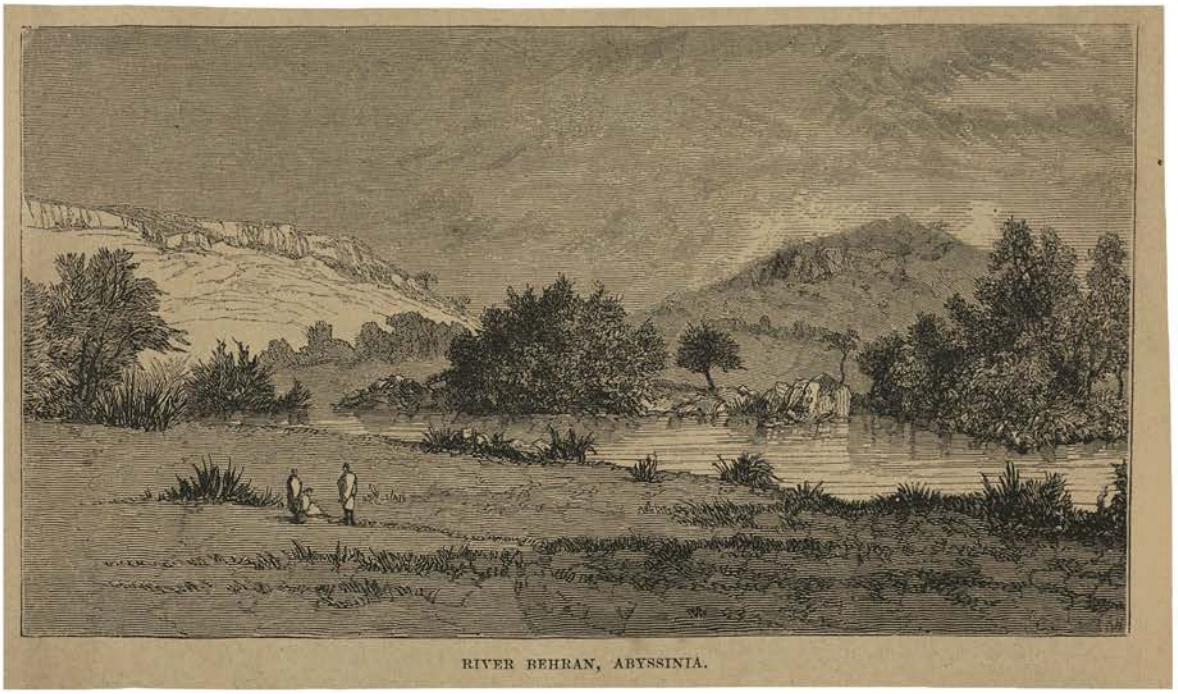
The *religion* of the Abyssinian is—as we have already hinted—a kind of corrupted Christianity, distinguished by the observance of great fasts, often of long duration; altogether about two-thirds of the year are occupied by these fasts, so that the gluttony of the other third may be to some extent excusable. Their churches are poor hovels, and contain in a small compartment in the centre the "ark"—a wooden box containing the Decalogue. This ark is held in great veneration, and, as was the custom of the ancient Jews, is taken into battle with them. Their whole religion is a curious jumble of Judaism and Christianity. The priests are neither very pious nor very learned. Many of them are unable to read, and few understand what they teach to the mob. They possess written copies of the Bible, but their favourite books are the lives of various mythical saints, which are crammed with the greatest absurdities. After our expedition to Abyssinia many of these books were brought to England, and are now in the British Museum Library.

The superstitions of all classes in Abyssinia are endless; indeed it is hard to say where their religion ends and gross superstition begins. These superstitions are of a rude, almost negro fetich type. They believe in many different kinds of demons, some of which are peculiar to different trades. Take, for instance, that of a blacksmith, which, in Abyssinia, strange to say, is accounted a dishonourable calling, and made hereditary in certain families. Now as people so often engaged in warfare are continually in need of a smith's service, the result is that, if his trade is disreputable, the smith has his consolation in the fact that it is at least very lucrative. Abyssinian superstition will, however, have it that a demon named *Bouda* haunts the brawny knights of the anvil, and gives them the power of transforming themselves into some of the lower animals, generally the hyæna. The stories told of the power of transforming themselves possessed by blacksmiths through the aid of this demon are endless; we are told how two brothers used to make a living by the one transforming himself into a splendid horse and the

other selling him, of course only to transform himself again into a man when unobserved, and escaping to perform the same trick again and again, until finally a buyer, suspecting the trick, sent his lance through the heart of the transformed equine blacksmith as soon as he had concluded the bargain with the brother. They can also change other people as well as themselves into animals. They can enchant people also in peculiar ways. Mr. Mansfield Parkyns, to whose work on Abyssinia we are indebted for some of the particulars mentioned, thus describes a scene that he himself witnessed. One of his servants complained of languor and headache, and finally became hysterical. "It was at this stage that the other servants began to suspect that she was under the influence of a *Bouda*. In a short time she became quiet, and by degrees sank into a state of lethargy approaching to insensibility. Either from excellent acting or from real want of feeling, the various experiments which were made upon her seemed to have no more effect than they would have had on a mesmeric somnambulist. We pinched her repeatedly, but pinch as hard as we could she never moved a muscle of her face, nor otherwise evinced the least sensation. I held a bottle of strong sal-volatile under her nose and stopped her mouth, and this having no effect, I steeped some rag in it and placed it in her nostrils; but although I could wager any amount that she had never either seen, smelt, or heard of such a preparation as liquid ammonia, it had no more effect on her than rose-water. She held her thumbs tightly inside her hands, as if to prevent them being seen. On my observing this to a bystander, he told me that the thumbs were the *Bouda's* particular perquisite, and that he would allow no person to take them. Consequently several persons tried to open her hands and get at them, but she resisted with what appeared to me wonderful strength for a girl, and bit their fingers till, in more than one instance, she drew blood. I, among others, made the attempt, and though I got a bite or two for my pains, yet either the devil had greater respect for me as an Englishman and a good Christian, or she had for me as her master, for the biting was all a sham, and struck me as more like kissing than anything else, compared with the fearful wounds she had inflicted on the rest of the party. I had a string of ornamental amulets which I usually wore, having on it many charms for various maladies, but I was perfectly aware that none for the *Bouda* was among them. Still, hoping thereby to expose the cheat, I asserted that there was a very celebrated one, and laid the whole string on her face, expecting that she would pretend to feel the effects, and act accordingly; but to my surprise and disappointment, she remained quite motionless. Several persons had been round the village to look for some talisman, but only one was found. On its being applied to her mouth she for an instant sprang up, bit at it and tore it, but then laughed, and said it was weak, and would not vex *him*. I here use the masculine gender, because, although the patient was a woman, the *Bouda* is supposed to speak through the medium of the sufferers; and, of whatever sex they be, they invariably use that gender. I deluged her with buckets of water, but could not elicit from her either a start or a pant—an effect usually produced by water suddenly dashed over a person. At night she could not sleep, but became more restless, and spoke several times. She even remarked in her natural tone of voice that she was not ill, nor attacked by the *Bouda*, but merely wished to return to Adoun. She said this so naturally that I was completely taken off my guard, and told her that of course she might go, but that she must wait till the morrow. The other people smiled, and whispered to me that it was only a device of the *Bouda* to get her out into the forest and then devour her." Curiously

enough all night a hyæna was heard calling in the forest close by, and the girl had to be tied and guarded closely, otherwise she would have escaped when the hyæna, or *Bouda* in the shape of this animal, called. Indeed she several times attempted to make her escape. For three days she neither ate nor drank, but on the third she began to show signs of appetite and ate a little. From that time she gradually recovered.

Of all the horrible things attributed to the *Bouda* one of the most ghastly is their reputation for rifling graves, consequently no one will venture to eat *quanter* (or dried meat) in a blacksmith's home, though nobody has the slightest repugnance to sit down to a repast of raw meat if it be cut from the ox at the door. These blacksmiths are excluded from the



RIVER BEHRAN, ABYSSINIA.

more sacred rites of Christianity, but still profess great respect for religion, and are most punctilious in observing the stated feasts or fasts of the Church.

To guard against the *Bouda*, numerous charms are held in great esteem, and much sought after. One described by Mr. Parkyns consisted of any filth that could be found (of fowls, dogs, &c.) and mixed up with a little water. This abomination the *Bouda*-bewitched individual devoured with the utmost greediness, and after falling to the ground in a fainting-fit, recovered after a few days.

The "Zackary" are another extraordinary set of beings believed in by the Abyssinians. Though nominally Christians, they go roaming about the towns, torturing themselves with whips, and sometimes cutting their flesh with knives. In the province of Tigre, where they are very numerous, they have a church which is frequented by no other people. They call themselves descendants of St. George, and assert that in their church is a light which burns without human aid, but they take particular good care to allow no one to put this assertion to the test by extinguishing the light.

A FLOOD IN ABYSSINIA.

Perhaps the most curious of all their superstitions, and in some respects the most annoying to others, is their belief in a kind of evil spirit which possesses people, and can be expelled in no other way than by music. Persons so possessed are said to be afflicted with the complaint called *tigré-ter*. It is more common among women than among men, and is probably one of the nervous affections to which the other sex are very subject. The patient is seized with a violent fever, which, unless the proper(?) remedies are applied, turns to lingering sickness, which reduces him or her to the greatest weakness and extremity. The power of articulate speech is lost, and a stammering utterance takes its place, which can only be understood by those who have been similarly afflicted. If the relatives find that the disease is firmly established, they club together to defray the expense of curing it. First a priest is sent for, who solemnly reads the Gospel of St. John to the patient, and in case this should not be effectual, he takes care at the same time, and for the space of seven days, to drench the *tigré-ter*-afflicted person with cold water—a heroic treatment which not unfrequently frees the patient from this and from all other troubles! If he survives this hydropathic treatment, the next and more effectual stage of the way to a cure is proceeded to. This consists in engaging a full orchestra of trumpeters, drummers, and fifers, who, with a large supply of liquor and a crowd of youngsters, combine to produce the utmost hilarity, not to say insufferable noise. At the same time the afflicted relatives will borrow from all their neighbours their silver ornaments with which to load the arms, legs, and neck of the patient—if a woman. The trumpets blow, the children yell, and the mob, on whom the good liquor is beginning to have its wonted effect, cheer lustily. This continues for a short time. Then the hitherto lifeless-looking patient begins to move her shoulders, and soon after, her head and breast, and in an hour—as in a case recorded by Pearce—she will sit up on a couch, though reduced to a skeleton, and looking wild and ghastly in the extreme. Finally, she will start up and stand on the floor, and begin to dance and jump about until, as the music and noise of the singers increase, she will jump up three or four feet from the floor, impelled by what seems an unnatural strength in any one, far less in a person so reduced. If the music slackens the patient will look sulky, but smile and be delighted as soon as the wild mirth and noise are resumed. Let the musicians be as exhausted as possible, the *tigré-ter*-possessed will show no symptoms of weariness, but manifest impatience and discontent when the worn-out trumpeters take the least breathing-spell. The cure is, however, not yet complete. The patient is next day taken to the market-place, where several jars of liquor are provided for the performers. When the crowd has assembled and the noisy music commenced, the patient advances into the centre, and begins to dance and throw herself into the maddest contortions possible, and so continues to exert herself through the entire day. "Towards evening," writes the author to whom we are indebted for the description of this strange scene, "she was seen to drop the silver ornaments from her neck, arms, and legs, one at a time, so that in the course of three hours she had stripped herself of every article. As the sun went down, she made a start with such swiftness that the fastest runner could not keep pace with her, and when at a distance of about 200 yards, she fell to the ground on a sudden as if she had been shot. Soon afterwards a young man fired a matchlock over her body, struck her on the side with the side of his large knife, and asked her name, to which she answered as when in possession of her senses—a sure proof that the cure was accomplished, for during this malady those afflicted will never answer to their Christian name. She was now

taken up in a very weak condition and carried home, and a priest (or *dofter*) came and baptised her again as if she had just come into the world or assumed a new name."

'No doubt much fraud is mixed with their superstitions, but still a great deal is real, owing to a thorough belief in the superstition acting on the afflicted person's mind.

Such is the rude religion of the Abyssinian, which is monotheistic, but still mixed up with the fetich superstitions of the former rude pagan rites which formed the religion of the nation before Judaism and, still later, Christianity were introduced amongst them. In former times they worshipped stones and trees, as do to this day some of the more pagan tribes which make up the heterogeneous Abyssinian Empire.

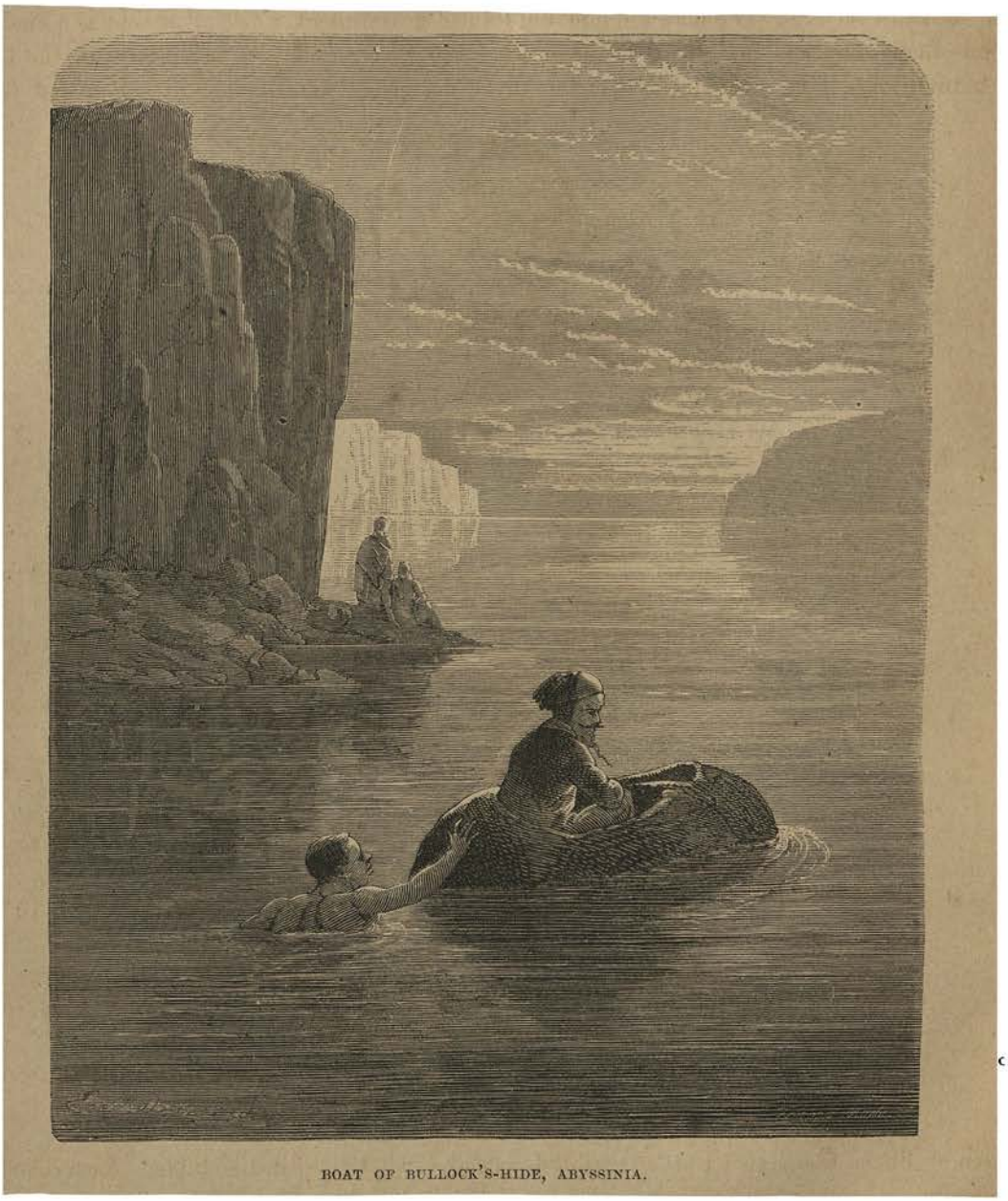
Before dismissing this subject we may notice another strange custom of this strange people —a custom which might appear fabulous had it not been witnessed by trustworthy observers, and did we not know that it finds its counterpart among the people of other barbarous nationalities. When a woman has lost two or three children by death, she is induced, in the hope of saving the life of another just born, to cut off a piece of the tip of the left ear, roll it up in bread, and swallow it. "For some time," Mr. Pearce remarks, "I was at a loss to conjecture why a number of grown people of my acquaintance had one ear cut off; and when told the truth I could scarcely believe it, till I went into the house of a neighbour, though contrary to custom, purposely to see the operation. An old woman cut off the tip of the ear, and put it into a bit of cold cooked victuals, called *sherro*, when the mother of the infant opened her mouth to receive it, and swallowed it, pronouncing the words, 'In the name of the Father, Son, and Holy Ghost!'" When a child is dying similar ridiculous practices are resorted to to save its life—rational medical science having no place in the theory of this "peculiar people."*

In the Galla districts—which are not, however, inhabited by Abyssinian people, though the superstitions of the people are much the same—the inhabitants (except those connected with the Christian or Mohammedan religions) on the outbreak of small-pox, burn their villages and retire to a distance; not only are the houses burnt, but as the diseased are unable to move, the panic-stricken people will allow their nearest relatives to be consumed with the houses in which they dwell. Nevertheless the natives conceive this a proper and rather humane method of stopping the spread of small-pox, and reproach the Christians for not imitating them in this barbarous practice. "It is better," they say, "that a few lives should be sacrificed, than that a disease so frightful should have a chance of spreading among the population."

We have incidentally mentioned their *houses*. These erections are at best but wretched affairs, being little better than hovels. The knowledge of architecture which their various conquerors introduced amongst them seems to have been speedily forgotten, or to have taken little root among the native population. Their dwellings are varied in shape, but the circular form is the more popular one. Some are square, with a flat roof, and if the occupier is a wealthy person, it may be divided into several rooms, one of which, with hardly the pretence of being separated from the eating and sleeping apartment of the family, is appropriated to the horses and mules of the establishment; the "stabley" odour of the rooms is therefore

* Pearce, "Life and Adventures, by J. J. Halls," vol. i., p. 307.

rather strong. Add to the fact that the floor is strewed, in lieu of carpets, with grass,* which is allowed to remain until it is in a rotting condition, and the flavour of an Abyssinian house



BOAT OF BULLOCK'S-HIDE, ABYSSINIA.

may be imagined. The furniture consists chiefly of a low table and a few seats, and the walls are hung with arms, accoutrements of the chase, &c.

* In this country in former times the floors were strewed with rushes, and in Sweden at the present day it is common to see the floor of the peasants' cottages covered in like manner with twigs of the fragrant juniper.

The *government* of Abyssinia has been for ages in a very unsettled condition; the country having long been in a state of chronic revolution, during which numerous petty tyrants have risen to the surface, and for the time exercised an uncertain sway over the disturbed kingdom. Until the death of King Theodore the nominal form of government, which at present is a kind of absolute monarchy, was that of an Emperor (or *Negus*), whose office is hereditary, in the line which tradition—lying undoubtedly—claims to be descended lineally from Solomon and that

THE YOUNGEST SON OF THEODORE, THE LATE EMPEROR OF ABYSSINIA.

Queen of Sheba whose visit to the Israelitish monarch is narrated in the Bible. Each district or province is again governed by an absolute chief, called a *Ras*, who, though owing allegiance and military service to the Emperor, is frequently, in the unsettled state of the country, his own master, setting at defiance the authority of his sovereign, or even taking the field against him. Under each *ras* there are again various minor dignitaries appointed by him, who have various privileges, great or small, in accordance with their respective ranks—such as having a drum beat before them when they are marching or engaged in battle, &c.

The throne is usually filled—after a bloody civil war—by the most active partisan or the most daring or successful rebel, and, in former times at least, on account of the prevalence of polygamy multiplying heirs to the throne to such an extent, it was the custom to shut up the younger members of the royal family in a well-guarded palace on a high mountain, where, however, every deference was paid to their rank and possible prospect. It was on this custom that Dr. Johnson founded his delightful, but, considering that he represents the most polished manners as prevailing in barbarous Abyssinia, *ethnologically* most absurd tale of "Rasselas."

When Bruce was in Abyssinia the choice of the sovereign rested with the army and strongest party at court, without any reference to birth-right and legitimacy—the only requisite was that he should have sprung from the royal line, and was unmutilated in his person. He was then with great ceremony anointed in the presence of the priests, judges, and nobles, after which the funeral obsequies of the deceased monarch were observed. At one time it was the custom for the Abyssinian monarchs to remain much in seclusion, under the belief that the mystery which thus surrounded them in the eyes of their subjects would add to the reverence with which they were treated. As in the Court of Persepolis, there was an officer whose employment was to see and hear for the king. The chief holding this dignity was called the king's mouth or voice, and spoke as his deputy. Another officer—of high rank—put on the king's dress when in battle, and ran all the risks which being mistaken for the monarch would entail upon him.

Justice in Abyssinia is administered on the principle of an eye for an eye, and a tooth for a tooth—every injury being expiated by a similar injury inflicted by the strong arm of the law on the criminal. It is generally administered by the king or chiefs or by the council of old men. If a person is killed, then the nearest relative of the murdered individual must kill the murderer in the same manner as his relative was slain. Theft is punished by severe floggings, and at every blow of the whip the ill-doer must cry out, "All ye who see this profit by my example." Other crimes are punished by various mutilations or tortures, such as cutting off the feet, and either closing the blood-vessel by steeping the stumps in boiling oil or allowing the poor wretch to bleed to death, &c. Like most savage or barbarous people, the Abyssinians seem to be very little sensible to pain. At some of the little parties the ladies, for amusement, will arrange bits of the pith of millet-stem, each about the thickness of a man's thumb, in different patterns, on the arm of any gallant young man who chooses to volunteer, and then set fire to them. No pain is evinced as the fire reaches the flesh and burns into it in a dozen different places. The conversation flows on as smoothly as if no one was suffering what would be to most people excruciating torture. The lady blows her fires to keep them going, and after the pellets have completely burnt out, she passes her hand lightly over the burnt spots so as to brush the ashes off, and displays the red sores, which, when they heal, assume a polished black surface, said "to contrast very prettily with the surrounding skin."

When a person is condemned it is looked upon as a great cruelty to remit him to prison to wait his execution; it accordingly takes place as soon as his sentence is pronounced. The capital punishments are various. Among others, crucifixion, though not common, is occasionally resorted to, and malefactors have at times been flayed alive. For instance, in 1769 a celebrated Abyssinian beauty of high rank declared that nothing but this inhuman

atonement would satisfy her vengeance against the man who had taken the life of her husband. Stoning to death ("lapidation") is also in vogue, and has been chiefly inflicted on strangers for religious purposes, and especially on the Roman Catholic priests who have been detected there since the time of the Emperor Facilidas (1632), when they were expelled on account of their intrigues in civil affairs. In the streets of Gonda are seen heaps of stones which cover the bodies of these meddlesome missionaries. Those who are taken in actual rebellion generally have their eyes torn out, a punishment to which is sometimes added the additional one of being turned adrift to grope their way blindly about in the desert until they die of starvation. The dead bodies of criminals executed for treason, murder, or violence on the highway are seldom buried, but left to rot by the roadside, or to become the prey of hyænas and other wild beasts. In the madly savage state of the latter years of the Emperor Theodore he almost daily hurled from the rock of Magdala those who had offended him, and piles of their rotting bodies lay at the base of it when our army reached his stronghold.

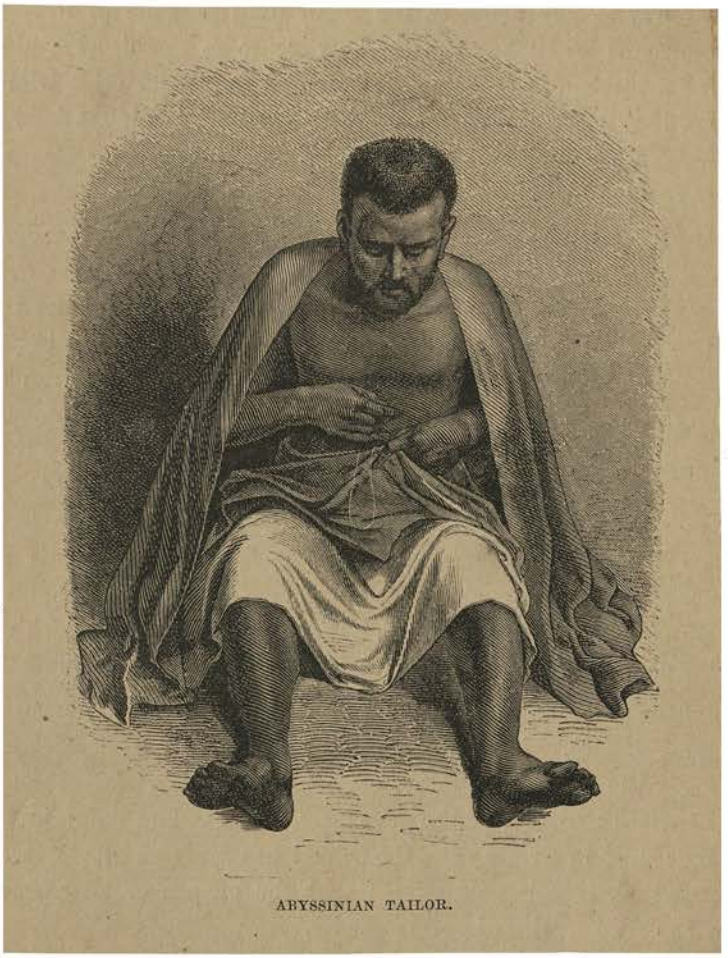
Many of these Abyssinian customs, being identical with those of the Persians, may have been learned from the latter nation when it was in possession of Arabia, and had therefore frequent intercourse with the other side of the Red Sea. "In truth," writes Dr. Russell, "the customs mentioned in several authors as peculiar to Persia, were at a certain period common to all the East, and were only lost in other countries when they were overrun and subdued by more barbarous tribes. As the laws, manners, and habits of Susa and Ecbatana were committed to writing and stamped with the character of perpetuity, they survived for a time the conquests which changed the face of society in a large portion of Western Asia, and thereby acquired for their authors the reputation of universal legislators. The accident of having been for many ages excluded from the ingress of foreigners has secured for Abyssinia a corresponding originality; or, in other words, has enabled her to preserve, in a state more entire than they are now found anywhere else, a set of usages both national and domestic, which we may presume formerly prevailed from the Nile to the remotest shores of the Asiatic continent."

Unless the crime be parricide, sacrilege, or something equally atrocious, no one is condemned to death for the first offence. All exculpatory circumstances are more carefully taken into account than is usually the case in the rather sweeping judgments of barbarous monarchs, and the youth and former good character of the prisoners are allowed to weigh in the consideration of his sentence. Indeed, if in former years the culprit has rendered great services to the state, he is frequently acquitted, it being considered that the offence of later times is more than counterbalanced by the good service of years gone by.

The *courts of justice* in Abyssinia are somewhat primitive places. The advocates plead tied together by their robes. While one is speaking no interruption is permitted, but as some concession must be made to long-suffering human nature pent up under the agony of hearing vituperations and allegations known to be false, the other advocate is allowed to grunt when he considers some passage in his opponent's speech particularly objectionable. A case is often settled by *bets*. For instance, a man will wager so many cows that he is in the right, and the other will do the same. The result is that the loser must pay his bet to the chief as a fine. In this manner a dispute about a matter of five shillings will cost a wordy individual, who has trusted to the "glorious uncertainty" of Abyssinian law, ten or twelve pounds. We had something

not very widely different once amongst ourselves, when cases could be decided by a wager of battle to an opponent in a court of law.

An Abyssinian is a quarrelsome and excessively vain personage, and his litigious disposition is greatly owing to the possession of these dubiously commendable qualities. This overweening vanity lay at the bottom of all the unfortunate Theodore's troubles. He imagined himself the equal of any monarch on the face of the earth, and his diseased brain was ever seeking for causes of offence in his mortified, over-sensitive vanity. Even after he rose, from a

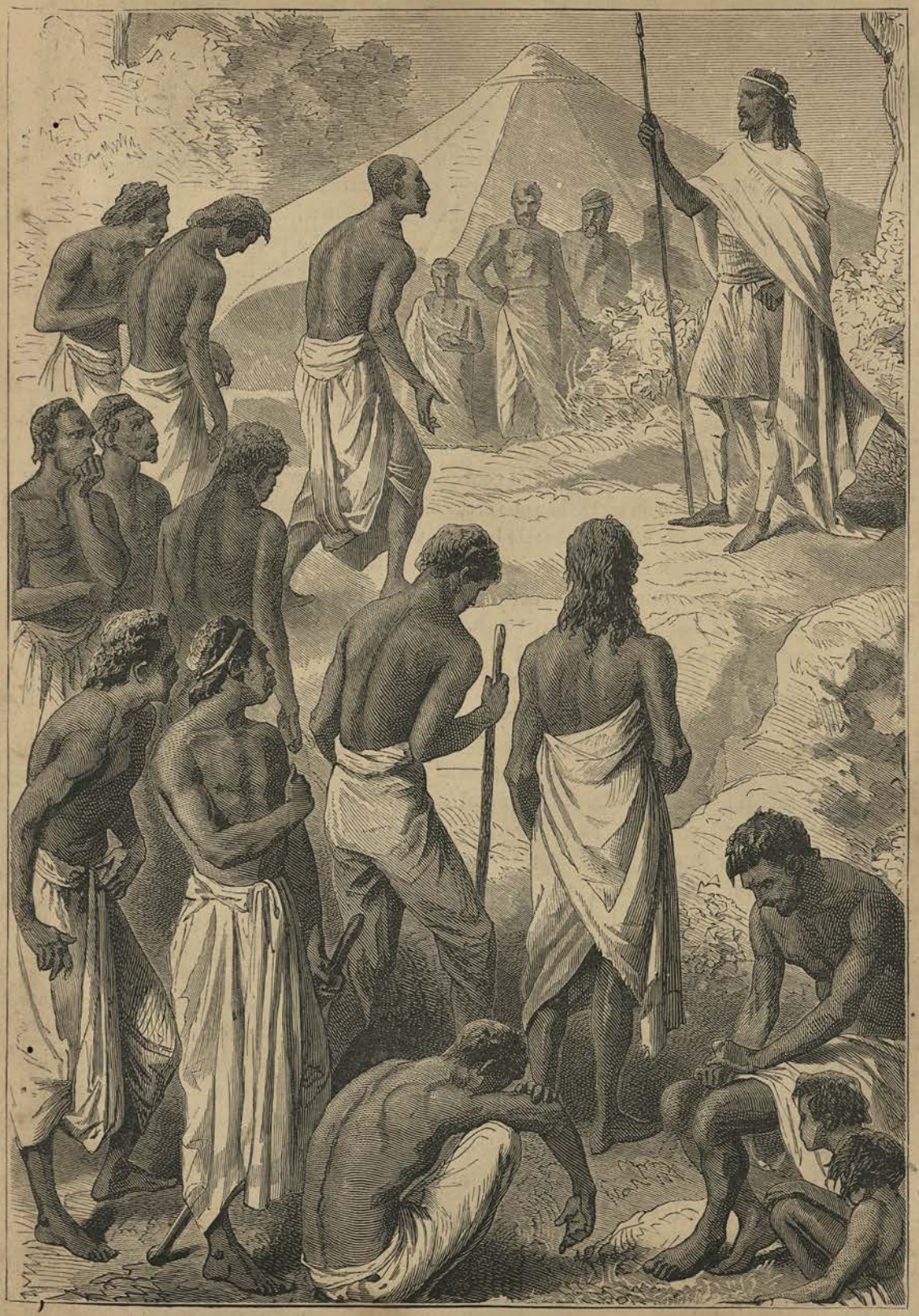


ABYSSINIAN TAILOR.

humble position, to supreme power in Abyssinia, he resorted to all sorts of theatrical devices to dazzle the vulgar imagination, and so elevate himself in their eyes. For instance, he had certain tame lions which always accompanied him on his expeditions, in the midst of which he exposed himself to the eyes of the people. In reality, all travellers who have seen them agree in saying that they were as tame as dogs. Mansfield Parkyns, who knew the Abyssinian disposition well, has, in the following trenchant sentences, gone to the bottom of this failing of the national character:—

"Vanity," he writes, "is one of the besetting sins of the Abyssinians, and it is to this weakness, when brought out by liquor, that most of their quarrels may be traced. I remember

A BERBER FAMILY CROSSING A FORD: A SCENE IN ALGERIA.



INSURGENTS DOING HOMAGE TO THE LATE EMPEROR OF ABYSSINIA.

more than once to have heard a remark, something like the following, made by one or two men, who, from being 'my dear friends,' had chosen to sit next to each other at table. 'You're a very good fellow, and my dear friend; but (hiccup) you aint half so brave or handsome as I am!' The 'very dear friend' denies the fact in a tone of voice denoting anything but amity, and states that his opinion is exactly the reverse. The parties warm in the argument; words, as is usual when men are in such a state, are bandied about without any measure, and often without much meaning; insults follow, then blows; and if the parties around them be in a similar condition to themselves, and do not immediately separate them, it frequently happens that swords are drawn. Dangerous wounds or death are the consequences; or, as is not uncommon, others of the party siding with the quarrellers, probably with the idea of settling the affair, are induced to join in the row, which in the end becomes a general engagement. I have noticed this trait of vanity as exhibiting itself in various ways in a drunken Abyssinian. I have always found that the best plan for keeping a man quiet, when in this state, was to remark to him that it was unbecoming in a great man to behave in such a way, that people of rank were dignified and reserved in their manners and conversation. And thus I have argued very successfully with my own servants on more than one occasion—flattering them while they were tipsy, and then paying them off with a five-foot male bamboo when they got sober again. I recollect one fellow who was privileged, for he had asked my leave to go to a party and get drunk. On returning home in the evening, he staggered into my room in as dignified a manner as he could, and seating himself beside me on my couch, embraced me with tears in his eyes, made a thousand protestations of attachment and affection, offering to serve me in any way he could, but never by a single expression hinting that he considered me as other than a dear friend, and that indeed in rather a patronising fashion, although the same fellow was in the habit of washing my feet, and kissing them afterwards, every evening, and would, if sober, have no more thought of seating himself—even on the ground—in my presence than of jumping over the moon. With his fellow-servants, too, he acted similarly; for though he knew them all, and their characters and positions, he addressed them as his servants, ordering them about, and upbraiding them for sundry peccadilloes, which they had doubtless committed, and which thus came to my knowledge. In fact, in every point he acted to perfection the manner and language of a great man; and so often have I seen the same mimicry, that it has led me to believe that the chief mental employment of the lowest fellow in the country is building castles in the air, and practising to himself how he would act, and what he would say, if he were a great man."

An insolvent debtor is punished severely. He is chained to the prison wall by one of his hands being confined in shackles, which day by day are driven tighter and tighter until the cruel iron eats into the flesh, and the hand is lost. So much for a private debtor, and if it is to the state that he is a defaulter, the result is that soldiers are quartered on him until the debt is paid. Most frequently half a village are behind with their taxes, and being unable to support the soldiers billeted on them, escape, by fleeing their homes. In this case the head man of the village is responsible for the unpaid taxes, and accordingly is frequently beggared in the operation of paying for his poorer or less loyal neighbours.

The Abyssinians are hospitable and kind to strangers, but nevertheless hesitate to eat or drink with them, and break any vessel which has been used by one not of their own race.

This seems to have originated, as among other nations, in the fact that certain animals were worshipped by one tribe and killed for food by another, and therefore viewed alternately as gods, or as abominations. Bread is made by grinding grain between two stones. The paste is allowed to get sour, when it is baked in an earthen vessel into a sour, soft, spongy bread called *teff*.

A common dish—called *dillikh*—is meat boiled with butter, ground capsicum-pods, onions, ginger, pepper, &c. This forms a compound too hot for most European throats, but which is, nevertheless, devoured with great relish and in large quantities by the Abyssinians. Clotted milk is another favourite dish. Partridges, guinea-fowl, and other game are also dressed in a similar manner, while the flesh of sheep and goats is boiled.

Horzy is another popular dainty. It consists of the paunch and liver of quadrupeds, minced, and mixed with a little of the undigested food from the entrails, the whole being seasoned with red pepper, salt, and a few drops of gall. Some prefer a sauce made from cow's entrails boiled with butter, mixed with *horzy* and butter—this piquant relish being generally eaten with raw beef.

Chickkiner is a dish seldom seen elsewhere than at the tables of the upper classes. The tenderest portion of a cow is chopped in a raw state, then mixed with black pepper and saturated with the lubricating substance (*synovia*) which runs from the joints of the knees and other limbs during the cutting-up process.

In cooking, the Abyssinians are generally very cleanly, fowls and fish being washed in a dozen waters at least before they are committed to the pot. They will eat no animal with incisor teeth in the upper jaw, or which has not cloven feet. Hence the elephant, accounted such a dainty by all the African people fortunate enough to possess it, is not eaten by the people under consideration. The most extraordinary as well as the most celebrated of all the Abyssinian dishes is raw meat freshly cut from the ox. The animal is led to the door, and the meat skilfully sliced off and handed to the guests, who cram themselves with the reeking flesh, streaming with blood; or rather the lady of the house performs this office, forcing the food, properly seasoned, into the guests' mouths with her own hands. To do otherwise, and to eat lightly, would be accounted gross breaches of etiquette by both host and guests. Accordingly their feasts are scenes of the most beastly sensuality which it is possible to imagine. After the men have satisfied themselves, they return the good offices of the ladies by cramming their mouths full of meat in a like manner. They will even cut pieces of flesh from the ox when alive, close to the wound again, and allow the animal to go at large! It was Bruce who first related this seemingly incredible proceeding, and his statement was received with roars of laughter; indeed, on this account his whole narrative was for long discredited. There is, however, no doubt that this is a common practice of the Abyssinians, the procedure having been repeatedly observed by succeeding travellers. To go no further, in Bruce's own country of Scotland it has long been the custom, in the Western Islands, for the poor people, during seasons of scarcity, to bleed their cattle, and mixing the blood with a little oatmeal, use it as food: so that the Abyssinian practice is only a slightly more extended specimen of the same system.*

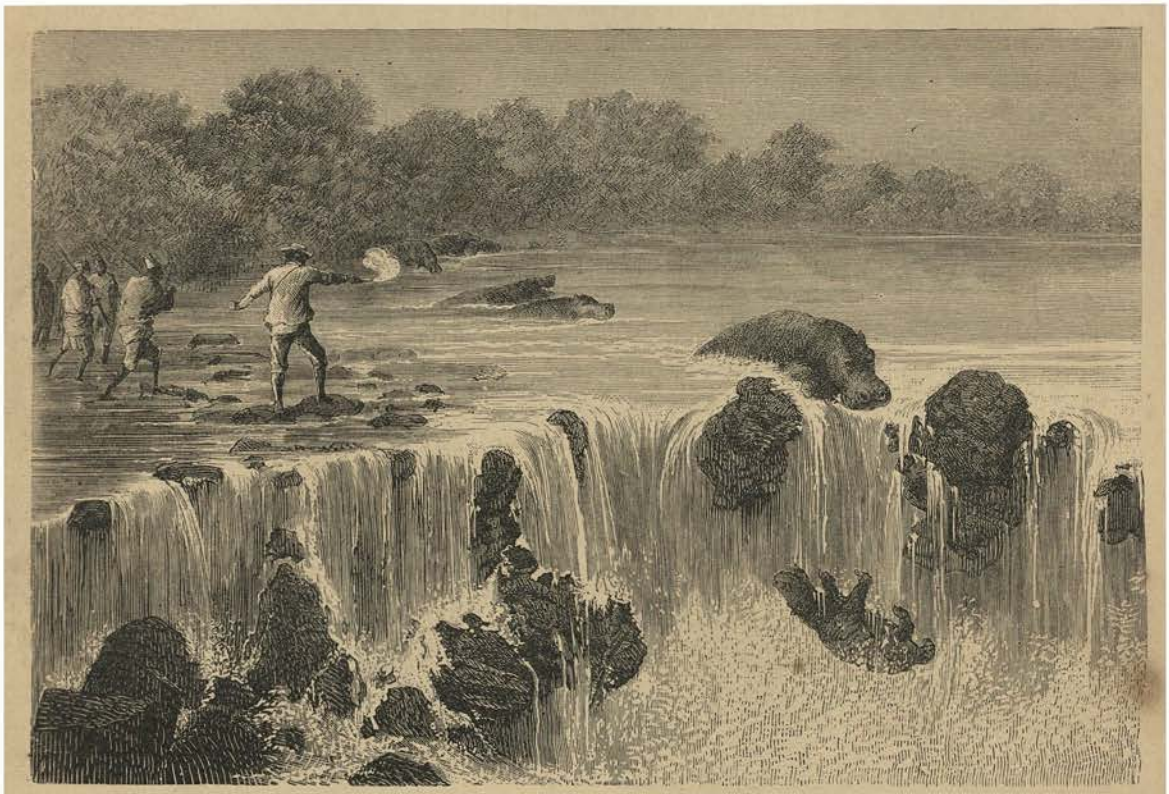
* The Aliab Arabs of the White Nile drive lances into the necks of their cattle, and boil the blood thus obtained for food. This operation is repeated periodically about once a month.

When Bruce first observed this, he was in the neighbourhood of Agum, and had overtaken three persons who were driving a cow before them. At certain points they threw the animal down, and secured it by one sitting on her neck and holding her by the horns, while another made a deep wound in the upper part of her body. "Then I saw," says Bruce, "with the utmost astonishment, two pieces, thicker and longer than an ordinary beef-steak cut out of the higher part of the buttock. How it was done I cannot positively say, because, judging the cow was to be killed from the moment I saw the knife drawn, I was not anxious to view that catastrophe, which was by no means an object of curiosity; but whatever way it was done, it surely was

CROCODILE-HUNTING IN AFRICA.

adroitly, and the two pieces were spread on the outside of one of their shields. This, too, was done not in an ordinary manner; the skin that had covered the flesh was left entire, and flapped over the wound, and was fastened to the corresponding part by one or more skewers or pins. Whether they had put anything under the skin, between that and the wounded flesh, I know not; but at the river-side, where they were, they had prepared a cataplasm of clay, with which they covered the wound. They then forced the animal to rise, and drove it on before them, to furnish them with a fuller meal when they should meet with their companions in the evening." We have spoken of their gluttonous feasts. They are enormous eaters; indeed, they seem to have a capacity for an unlimited number of meals, one succeeding the other in rapid succession. A party of fourteen, at a little *déjeuner à la fourchette*, disposed of a cow and two fat sheep, besides gallons of liquor, even though they had been already at three or four similar feasts on

the same day, and "assisted" at a similar number afterwards before the day closed. The same celebrated traveller quoted gives a description of one of their fashionable feasts in Gondar, the capital of Abyssinia. The company having taken their place at table, a cow or bull is brought to the door, its feet strongly secured, after which the cooks select the most tempting portions first, so that before the animal has been killed all the flesh on the buttocks has been stripped off in square solid pieces, without the loss of much blood. These pieces of *brinde* are handed to servants, who lay them upon cakes of *teff*-bread, which are placed like dishes along the table, without cloth or anything else between them. Each guest is furnished with a huge knife, curved ones



HIPPOPOTAMI-SHOOTING IN AFRICA.

being most generally preferred. The company are so ranged that one gentleman sits between two ladies. After the former has cut from one of the blocks of meat on the table a goodly-sized steak, one of the women takes it up, folds it, seasons it with pepper and salt, and drops it into the gentleman's mouth, he meantime supporting himself with each hand resting on his neighbour's knee, his body stooping, his head low and forward, and mouth open like an idiot. The operation is performed at the risk of choking him, but as it would be a breach of good manners to receive his food in any other manner, or in smaller portions, grandeur must be kept up at whatever risk. "The greater the man the larger the piece which he takes into his mouth; and the more noise he makes in chewing it the more polite does he prove himself. None but beggars and thieves, say they, eat small pieces in silence." Another lady takes up the task of feeding her *cavalier servant*, and so alternately, until he has finished. He then feeds the lady

at either side of him with his own hand, stuffing a portion into the mouth of both at the same time. The hands of the guests are always washed after a meal, and during its progress little boys creep about under the table, snapping up any fragments which may drop. While he is eating the Abyssinian never drinks, but no sooner is the gorging over than the potations begin, when enormous quantities of *tedge* and mead are drunk, the whole ending in a scene of licentiousness over which we may willingly drop the curtain.

Among a people eating so much raw meat we need not be surprised to find that tapeworm is one of the most common diseases, and it is no proof that tapeworm is not owing to this habit of theirs, that Pearce and Salt, who lived long in the country, but did not eat raw flesh, were also similarly afflicted. Every one who knows anything of the manner in which the eggs of these worms get admittance into the stomach, will easily understand that those eating food prepared by the Abyssinians would run almost as much risk as if they had devoured the raw flesh of the ox, which is often infested with one stage of these troublesome parasites. The native, and it must be acknowledged effectual, remedy to expel them is the flowers of a plant known as *kousso*.* The *tedge* (or beer) already mentioned is a thick gruel-like fluid. The mead made from honey is better. Both are largely consumed, one man having been reported to have drunk twenty-six pints of it, after consuming fourteen pounds of meat and seven cakes of bread! Even allowing that the amount of this "feed" was exaggerated, it doubtless shows how enormous must be the appetites of a people who could imagine such a lie.

Agriculture is in a backward state, as might be expected from the disturbed condition of the country. There is little attempt to assist the natural fertility of the land, the ground, by way of ploughing, being merely scratched over with the crooked branch of a tree pointed with iron. Two varieties of wheat are cultivated, but flour is chiefly used only at the tables of the rich. Two kinds of barley are also raised. Altogether, they have five harvests in the year, but combined they are not equal to one in Egypt, while the labour is still greater in proportion.†

Of late years much more has been known of Abyssinia than in former times. The late Emperor Theodore having imprisoned the British Envoy, M. Rassam, and his suite, in addition to some German missionaries and workmen, and diplomacy having failed to procure their release, an expedition, under the command of General Napier—afterwards Lord Napier of Magdala—was dispatched in 1867 to procure their release. After encountering many difficulties, the expedition succeeded in reaching Magdala, a strongly-fortified place, and storming it, without loss of life. The prisoners were released, and the emperor fell by his own hand when he saw that all was lost. The object of the expedition being accomplished, our army returned by the way whence it came, and left Abyssinia again to its internal troubles, which, we may be certain, were in no way lessened by the foreign invasion. The latest accounts which we have from the country are as follows, our authority being Mr. Clements Markham, C.B., the geographer of Lord Napier's expedition. The newspapers have reported the crowning of "Prince Kâsa," as "King of Kings of Ethiopia;" but the account which has appeared is calculated to give an erroneous idea of the state of affairs. Kâsa is only an obscure individual,

* *Brayera anthelmintica*, D.C. (Hooker's *Journal of Botany*, Third Series, vol. ii., plate 10.)

† Bruce's Travels, vol. vii., p. 63.

the son of a petty chief, but by dint of treason to his master, and as the great men of Tigré were prisoners with the late Emperor, he succeeded in getting possession of that province just before the landing of the English expedition. Through the mistaken policy of the English general he was presented with some arms when the expedition left the country, and the great chieftains of Tigré, who had been Theodore's prisoners in Magdala, were delivered into his hands. He requited this confidence, of course, by putting the chiefs in irons, as soon as the English had departed. He followed up his advantage by defeating his former master, the Wagshûm Gobazze, and getting in his power the Abûna (or chief bishop), for whom all the Abyssinians profess great reverence. He is in reality only a petty chief, very cowardly and cruel, and there are numerous powerful chiefs in the country who defy him, and maintain independent power, notwithstanding the ceremony of coronation which he caused the bishop to perform. The real legitimate King of Abyssinia is the Wagshûm Terferri, who escaped from Magdala just before its capture, along with Theodore's son Mashesha (for it is a delusion to suppose that Magdala was ever really invested). Gobazze, his relative, who had ruled during Terferri's imprisonment, was defeated by Kâsa, by the use of the arms presented to him by the English. We supplied 2,000 muskets and a battery of field guns to this upstart, to use against his master, who had done us no harm, but who, on the contrary, had rendered every possible assistance to our troops during their march through his country. Terferri is a wise, humane, and energetic prince. He is acknowledged to be the best horseman, the best spearman, and the best shot in Abyssinia, and he is a very popular, accomplished leader. It is, therefore, to be regretted that a mistaken piece of meddling in the internal affairs of the kingdom prevented us from acknowledging his just claims to the throne. The Wagshûm Terferri is, however, still the virtual ruler of a great portion of the country, while Kâsa, in spite of English muskets and artillery, only occupies the immediate neighbourhood of Adowa. Terferri is daily gaining ground. He is at peace with Menilek, King of Shoa, who has defeated and imprisoned the wicked Galla queen, Mastwât, and occupied Magdala. Thus, it will be seen, Kâsa has but a precarious hold on part of Tigré. Menilek rules Shoa and the Galla country, and the rightful successor of the ancient dynasty, Wagshûm Terferri, is now sovereign of Amhara. The remains of the gigantic mortar of Theodore still lie below Magdala, as a remnant of the greatness of that ill-fated and remarkable man. All passers-by, whether Gallas or Abyssinians, behold it with feelings of awe and wonder. Bogos has been occupied by Muzinger Pasha, on behalf of the Egyptian Government, and its occupation is fully justified by the hopelessly unsettled state of the frontier, notwithstanding the assertion in the newspapers, that Bogos has been seized by the Egyptians because it borders on the country of the Wallo-Gallas—a great place (it is alleged) for obtaining slaves. "It would be as correct to say that the Orkney Islands border on Penzance. Bogos is at the extreme north-eastern corner of the Abyssinian table-land, nearly surrounded by Egyptian territory, while the Wallo-Galla country is in the extreme south. The two regions are hundreds of miles apart, and there is no trade route, either for slaves or for any other articles of merchandise between them."* The only son of Theodore by his favourite wife, and the sole legitimate one which he acknowledged, was brought to England by the Napier Expedition, and is now being

* *Ocean Highways*, August and November, 1872; Markham's "History of the Abyssinian Expedition," &c.

educated in India. It is just possible that when he arrives at years of maturity he may show some of the old spirit of his father, and that the cards may be once more shifted. But this is hardly likely, if even it was desirable—which it assuredly is not.

CHAPTER IX.

The Egyptians, Berbers, and Nilotic People.

Egypt was, as all the world knows, the scene of an early and, on the whole, noble civilisation, Yet, though from time immemorial in close proximity to the Syro-Arabian races, there could be no greater contrast than that which the two presented. The Syro-Arabians are full of energy and of restless activity, frequently changing their mode of life, now nomadic, feeding their flocks in the desert, anon settled in populous towns and fenced cities, or spreading themselves into foreign lands, impelled by the love of glory or the all-absorbing desire to make proselytes. The Egyptians, on the contrary, have ever reposed, whether in wealth or in poverty, in easy luxuriousness on the rich soil watered by the overflow of their slimy river, Father Nile, displaying no desire for the acquisition of alien lands, unless forced, by a change in position or habits of life. In mental and in religious character the two nationalities are also widely different. The Syro-Arabians worshipped one god; the Egyptians paid homage, in magnificent temples, the splendour of which, even in ruins, is the admiration of the world, to foul and grovelling objects—a snake, a tortoise, a crocodile, an ape—at best to a cat or a cow. The destiny of the two nations has been equally different. Both exist—the one "in their living representatives, their ever-roving, energetic descendants; the other, reposing in their own land—a vast sepulchre—where the successive generations of thirty centuries, all embalmed—men, women, and children, with their domestic animals—lie beneath their dry, preserving soil, expecting vainly the summons to judgment, the fated time for which is to some of them long past, before the tribunal of Sarapis, or in the hall of Osymandyas."

The physical character of these nations is likewise different; instead of the sharp features, the keen, animated, and restless visages, and the lean and active figures of the Arabian, there will be seen in the land of the Pharaohs "full, but delicate and voluptuous forms; with eyes long, almond-shaped, half-shut, and languishing, and turned up at the outer angles, as if habitually fatigued by the light and heat of the sun; cheeks round; thick lips, full and prominent; mouths large, but cheerful and smiling; complexions dark, ruddy, and coppery, and the whole aspect displaying—as one of the most graphic delineators among modern travellers has observed—the *genuine African character*, of which the negro is the exaggerated and extreme representation." *

The greater part of the modern Egyptians are a mixed race. They are, perhaps, not Arabic, but probably old Berber, modified by fusion with new elements. The remnant of the

* Denon, "Voyage en Egypte," cited in Prichard's "Natural History of Man," vol. i., p. 138.

EGYPTIAN FELLAH GIRL WITH PIGEONS.

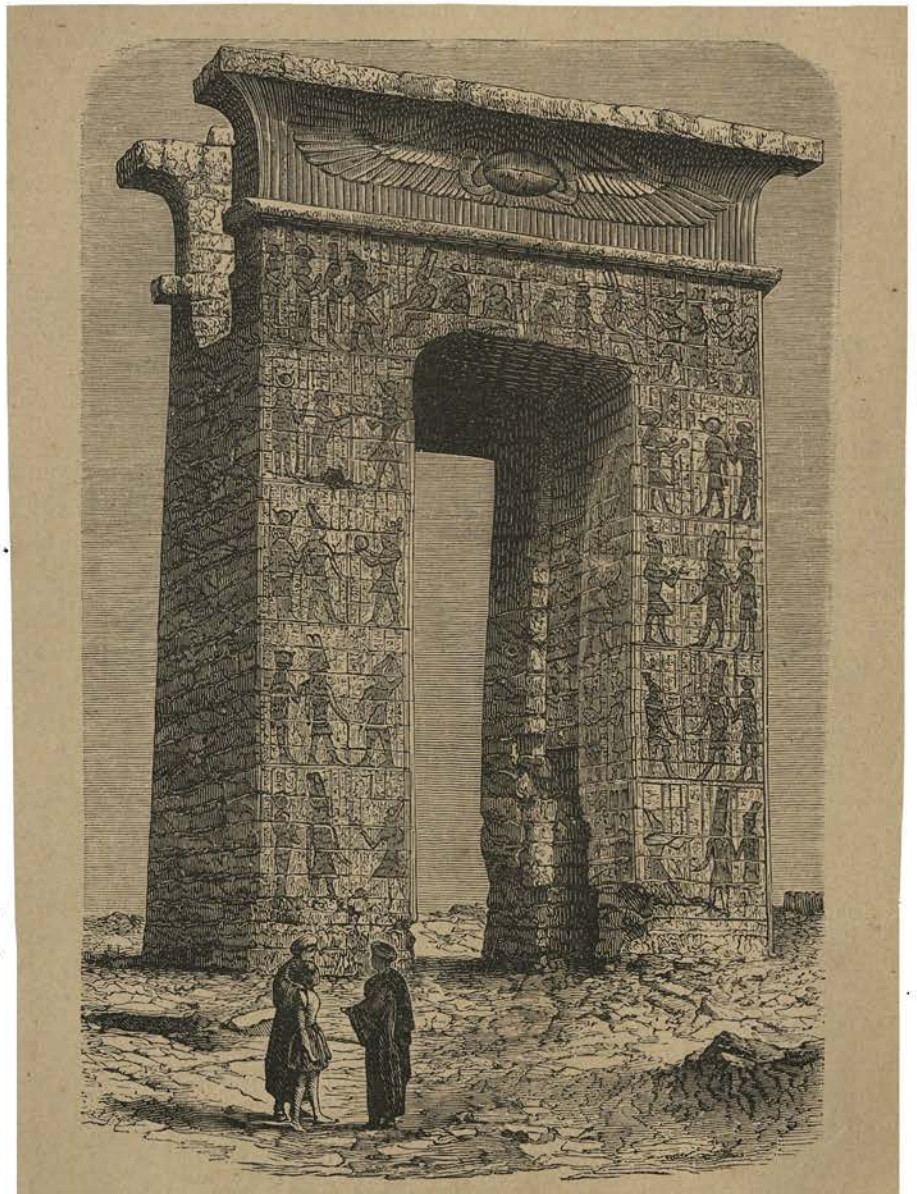
old race, remarkable not only for their likeness to the old Egyptians, as seen on monuments, but as preserving the Christian religion, when the rest of their countrymen became proselytes at the period of the Moslem conquests, are called Kopts. Even they are not pure, but still, owing to the fact of their intermarrying from very early periods with their co-religionists, they are the nearest approach to the Egyptians of Pharaoh and Cleopatra, and of the time when Joseph's brethren went "down into Egypt to buy corn." The rest of the nation have been much mixed, first by the Arabs, then by the Persians, then by the Greek and Roman conquerors, and finally by the Turks. The physiognomy of the Kopts is "hair, black and crisp or curled; cheek-bones, projecting; lips, thick; nose, somewhat depressed; nostrils, wide; complexion, varied, from a yellowish to a dark brown; eyes, oblique; frame, tall and fleshy; countenance, heavy and inexpressive." They have been Christians since the second century, but have greatly decreased since that period. At the date of the Arab conquest of Egypt they numbered about 600,000; now they do not reach 150,000. They lead an austere life, but allow their priests to marry. They are, to a considerable extent, mechanics, and are the chief mill-makers in Egypt, and manufacture the machinery for irrigation. They are also skilful jewellers, but take them as a whole, they bear a bad name in the community. This may be owing partly to the religious rancour excited against them, and partly to the fact that at one time they were employed as tax-gatherers—never a popular class, but still less so in the East, where they are almost invariably extortioners as well, or instruments of oppression of the conqueror. We fear, however, that the multitude of Koptic thieves and idle monks (who swim about the Nile boats on begging expeditions) give only too strong grounds for the justice of the ill name of their nationality.

The labouring agricultural Egyptians are known as *fellahs* (p. 201). They are the original inhabitants, much mixed with Arab blood, and are in a miserable condition, through the long course of ages of oppression, taxation, and forced labour to which they have been subjected by the successive conquerors of Egypt. The fellahs were ever the prey of the conqueror. Their last effort in the hewing-of-wood-and-drawing-of-water line of life, to which they have always been subjected, was in constructing the Suez Canal—under a barely-disguised system of forced labour—in other words, temporary slavery. Two French travellers (MM. Cammas and Lefèvre) represent them as a downtrodden race, who give the cheek to the smiter, answering kicks and blows with hardly a complaint, and making no attempt at retaliation or resistance. Indeed, though they sometimes rebel, it is in a manner which only proves the unwarlike character of the race. At times of conscription, they will make a feeble effort against the Khedive's soldiers, but in a way which demonstrates that they never expect to win. A few are killed, and the rest allow themselves to be huddled on board the Nile boats, while the women and children follow them along the banks, lamenting with loud cries and many tears the fate of those they hardly ever expect to see again. Yet the Koptic disposition is cheerful, and any excuse is sufficient to justify the whole village making holiday. Their villages resound with song, and the dance is never wanting at all seasons of the year. The fellah is fond of home—such as it is—but his nature has been ground down and degraded during centuries of tyranny under Mamelukes, Greeks, Romans, and Mussulmans. The feudal system until recently prevailed, the soil being partitioned out among the Sultans, Emirs, and Beys, the whole crop, with the exception of a bare subsistence for the cultivators, passing into the barns of the lords

of the soil. This system the present Viceroy—Ismael Pasha—has abolished, and is attempting to introduce a system into which the fellah's right to the produce of his soil is assured, in lieu of his service to the state, and regular taxes, which are heavy enough. It is hard, however, to revive in minds so long brutalised a sense of manhood and independence. Marriage among them is simply a private affair, not a public rite, and the wife is very little better than a purchased slave. When the purchaser is tired of her, he can send her back again to her parents without the formality of a divorce, which she can only claim for some heinous wrong on the husband's part. Of births, the state takes no official cognisance; and accordingly a child can disappear without any inquiry being made about it. The life of an infant until it can look after itself is therefore precarious in the extreme; indeed, children frequently perish by the hands of their mothers' rivals.

Among the Nile sailors it is the custom to have two wives, one at Girgeh and the other at Assouan, or wherever the starting-point and terminus of the voyage may be. The husband passes a month or shorter time with each, as his business may determine. "He brings with him a few piastres, a piece or two of blue cotton cloth, or it may be a little seaman's venture, which the wife disposes of on his arrival. In return he receives the products of the place, which, on the return voyage, go to swell the profits of the other wife. From this point of view polygamy is productive; nevertheless, it daily loses ground, even among the rich, who have usually only one wife." The real cause of polygamy in Egypt, and in Mussulman countries generally, is the premature old age of the women. The men marry mere children, who get prematurely worn-out and old-looking by the fatigues of too early child-bearing and the cares of life. When this habit is abandoned, polygamy, it is believed by those well able to judge in regard to such matters, will practically cease to be an Egyptian domestic institution. Under the sway of the present ruler efforts have been made to improve the condition of the Nile-born natives, and other Egyptian populations, by juster laws, and by the development of the natural resources of a country which was once the granary of the world. Attempts have been made to gradually abolish slavery, which is the curse of the country, by the abolition of the slave-trade with Central Africa *vid* the Nile. To accomplish this the Viceroy, in 1870, dispatched the celebrated African traveller, Sir Samuel Baker, with a considerable force, and at immense expense, up the Nile, to annex the barbarous interior regions, being convinced that until this was done, and the supply of slaves cut off at the fountain-head, the slave-trade would never cease. After many disasters and hardships, Baker has partially succeeded in this, but still much remains to be done before the enlightened views of the Viceroy can be carried out. All the corrupt and venal officials of Egypt are more or less interested in keeping up this traffic in human flesh, and certain it is that no efforts on their part will be wanting, as in times past, to thwart the "infidel" governor of the Upper Nile regions of Africa—for an Englishman, Colonel Gordon, of Chinese fame, has been appointed to succeed Baker—in his efforts to abolish the trade on which they fattened. Ages of brutality and ignorance cannot be effaced in a day or in a reign, and we must look for the regeneration of Egypt to a period even now indefinitely remote. Assyrians, Hebrews, Phœnicians, and Carthaginians—their blood relatives—have long ago disappeared, never again to rise among the family of nations, and we can hardly hope for better things from the corrupt Egyptians. A nation is like an individual; it has its term of life and its certain decay. One cannot put fresh life into the old man's body;

history has shown no instance of the regeneration and revivification of a worn-out nationality. A newer and nobler race than the present mongrel one may come into the country, and again contend for and win the famous Delta of the Nile, to gain which for ages all the nations of the East



EGYPTIAN ARCHWAY WITH HIEROGLYPHICS.

fought; but if the following graphic description of Sir Samuel Baker is true—and its truth from independent sources, let alone the character of the man, I should never dream of doubting—what can we expect from a country so governed? He is describing Khartoum, the head-quarters of the slave-traders of Egypt, and a hot-bed of some of the vilest scoundrels of all nations on the face of the earth of which it is possible to conceive. "Khartoum is the seat of government,

the Soudan provinces being under the control of a governor-general with despotic powers. In 1861 there were about 6,000 troops quartered in the town; a portion of these were Egyptians, and the regiments were composed of blacks from Kordofan, and from the White

EGYPTIAN LADY.

and Blue Niles, with one regiment of Arnouts, and a battery of artillery. These troops are the curse of the country; as in the case of most Turkish and Egyptian officials the receipt of pay is most irregular, and accordingly the soldiers are under loose discipline. Foraging and plunder are the business of the Egyptian soldier, and the miserable natives must submit to insult and

ill-treatment at the will of the brutes who pillage them *ad libitum*. In 1862 Moosa Pasha was the governor-general of the Soudan. This man was a rather exaggerated specimen of Turkish authorities in general, combining the worst of Oriental failings with the brutality of a wild animal.* During his administration the Soudan became utterly ruined; governed by military force, the revenue was unequal to the expenditure, and fresh taxes were levied on the inhabitants to an extent that paralysed the entire country. The Turk never improves. There is an Arab proverb that 'the grass never grows in the footprints of a Turk,' and nothing can be more aptly expressive of the character of the nation than this simple adage. Misgovernment, monoply, exaction, extortion, and oppression are the certain accompaniments of Turkish administration. At a great distance from all civilisation, and separated from lower Egypt by the Nubian deserts, Khartoum affords a wide field for the development of Egyptian official character. Every official plunders; the governor-general extorts from all sides, he fills his private pockets by throwing every conceivable obstacle in the way of progress, and embarrasses every commercial movement in order to extort bribes from individuals. Following the general rule of his predecessors, a new governor upon arrival exhibits a spasmodic energy. Attended by *cavasses* and soldiers, he rides through every street of Khartoum, abusing the underlings for past neglect, ordering the streets to be swept, and the town to be thoroughly cleansed; he visits the market-places, examines the quality of the bread at the bakers' stalls, and the meat at the butchers'. He tests the accuracy of the weights and scales, fines and imprisons the impostors, and institutes a complete reform, concluding his sanitary and philanthropic arrangements by the imposition of some local taxes. The town is comparatively sweet, the bread is of fair weight and size, and the new governor, like a new broom, has swept all clean. A few weeks glide away, and the nose again recalls the savoury old times when streets were never swept, and filth once more reigns paramount. The town relapses into its former state, again the false weights usurp the place of honest measures, and the only permanent and visible sign of the new administration is the *local tax*. From the highest to the lowest official, dishonesty and deceit are the rule, and each robs in proportion to his grade in the government employ, the onus of extortion falling on the natives; thus exorbitant taxes are levied upon the agriculturists, and the industry of the inhabitants is disheartened by oppression. The taxes are collected by the soldiery, who naturally extort by violence an excess of the actual impost; accordingly the Arabs limit their cultivation to their bare necessities, fearing that a productive farm would entail an extortionate demand. The heaviest and most unjust tax is that upon the *sageer* (or water-wheel), by which the farmer irrigates his otherwise barren soil. The erection of the *sageer* is the first step necessary to cultivation. On the borders of the river there is much land available for agriculture, but from an almost total want of rain the ground must be constantly irrigated by artificial means.

"No sooner does an enterprising fellow erect a water-wheel than he is taxed, not only for his wheel, but he brings upon himself a perfect curse, as the soldiers employed for the collection of the taxes fasten upon his garden, and insist upon a variety of extras in the shape of butter, corn, vegetables, sheep, &c., for themselves, which almost ruin the proprietor. Any government but that of Egypt and Turkey would offer a bonus for the erection of irrigating machinery that

* He was originally a Circassian slave.

would give a stimulus to cultivation, and multiply the produce of the country; but the only rule without an exception is that of Turkish extortion. I have never met with any Turkish official who would take the slightest interest in plans for the *improvement* of the country, unless he discovered a means of filling his private purse. This is a country where Nature has been hard in her measure dealt to the inhabitants. They are still more reduced by oppression. The Arabs fly from their villages on the approach of the brutal tax-gatherers, driving their flocks and herds with them to distant countries, and leaving their standing crops to the mercy of the soldiery. No one can conceive the suffering of the country. The general aspect of the Soudan is that of misery, nor is there a single feature of attraction to recompense a European for the drawbacks of pestilential climate and brutal associations. To a stranger it appears a superlative folly that the Egyptian Government should have retained a possession, the occupation of which is totally unprofitable, the receipts being far below the expenditure, *malgré* the increased taxation. At so great a distance from the sea-coast, and hemmed in by immense deserts, there is a difficulty of transport that must multiply all commercial transactions on an extended scale. . . . Upon existing conditions the Soudan is worthless, having neither natural capabilities nor political importance; but there is, nevertheless, a reason that first prompted its occupation by the Egyptians, and that is in force to the present day—*the Soudan supplies slaves.*"

Such is Sir Samuel Baker's account, and to add force to its graphic truthfulness, it may be remembered that the man who in 1867 wrote his scathing description, is in 1874 a Turkish Pasha, and was until recently the leader of an Egyptian expedition, to conquer the region of the upper Nile, with a view—in which let us hope the Viceroy was in earnest—to cutting off the supply of slaves for the purchase or theft of which Khartoum supplies the funds and the stimulus. And, moreover, it does not appear from his recent account of this expedition* that he has in any way altered the opinion he so boldly expressed seven years ago.†

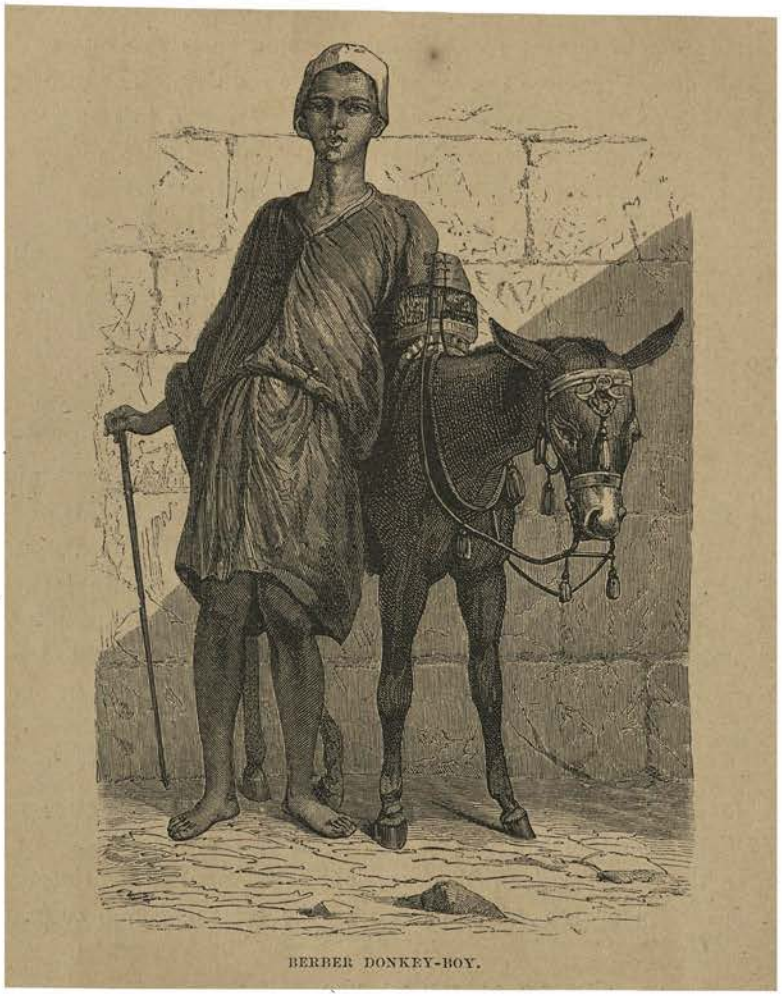
The Berbers.

The Berber (or Amazirgh) group is the general name applied by ethnographers of the Prichard and Latham school to the native population of the Sahara desert of the country north of it, and to the Guanches (or extinct original population) of the Canary Islands. We therefore find this section of the African stock on the oasis of Siwah or Ammon, near the

* *Proceedings of the Royal Geographical Society*, Dec. 8th, 1873.

† During the last year (1873) the Viceroy, in order to still further suppress the slave-trade, has sent an expedition against the King of Darfur—a Negroid despot, whose country is to the east of the Soudan. His people are Mussulmans in religion, but aiders and abettors of the White Nile slave-traders. The Darfur army of 10,000 men was completely beaten, its general killed, and its three cannon captured. Darfur carries on a considerable trade with Egypt, Mecca, and the inland countries of Africa, bartering slaves, ivory, ostrich feathers, and hides for silks, cotton, glass wares, trinkets, and firearms. Its population is estimated at 200,000, and trading caravans go forth frequently from the straggling town of Kobbe, its capital. This defeat of the King of Darfur is of interest as showing that the Khedive is in earnest in his efforts to suppress the slave-trade in Egypt. The latest advices state that the Egyptian troops, after their victory, were continuing their advance into the Darfur territory, pursuing and dispersing the organised bands of slave-dealers in all directions. Perhaps the philanthropy of His Highness may bear but an equivocal interpretation when we add that he has shown every sign of annexing Darfur, and has declared the slave-trade of the White Nile "a government monopoly."

Egyptian frontier in Fezzan, Tunis, Algeria, and Morocco. They descend from the ancient Gætulians, Numidians, and Mauritanians. In more modern times they have also receded before populations more encroaching than themselves—at least, on their northern frontier, *e.g.*, before the Phœnicians, Greeks, and Mohammedan Arabs. The Amazirgh languages are allied to the Hebrew and Arabic, and hence have been called *sub*-Semitic.



BERBER DONKEY-BOY.

The tribes bearing this name are very numerous—indeed, are said to be more than twenty in number. They are always at war with each other, and owing to hereditary feuds, village is arrayed against village, and family against family, to such an extent that frequently whole households are massacred in the midnight raids. The mountain tribes live in caves near the summit of the snowy Atlas from the month of November to April. They are very poor, and subsist by descending on plundering expeditions on the inhabitants of the plains, to whom they are objects of terror. The exploits of the mountaineers form with them a never-ending tale of wonder and dread. In person they are robust, active, and athletic, with strongly-marked features; in disposition they bear the reputation of being patient and inured to hardship in their precarious, poverty-stricken life. These plain-dwellers seldom move far from

their place of abode. They are distinguished by shaving the fore part of the head, but allowing the hair to grow from the crown as far behind as the neck. Their only covering is a sleeveless woollen garment, fastened round the waist by a belt. They differ from the Arabs and Moors,

BERBER WOMAN AND CHILDREN.

who commingle with them in so far that they are the original inhabitants of the country, and are, to a great degree, independent, living in their own villages, where they feed cattle or hunt wild beasts.

The *Shuluh* are the mountaineers of the Northern Atlas, and are, perhaps, the same as the Berbers of the plains. They, however, speak a different but cognate dialect, which they

call Amazirgh (or "the noble speech.") They live in villages composed of slated roofed stone houses, and occasionally in tents and caves.

The Kabyles (or Kabailis) like the other Berber tribes, are a remnant of the race on the shores of the Mediterranean unsubdued by the Roman governors, having retreated to the mountains. They are now under the rule of France, but are semi-independent. The Kabyles inhabit the hills which form the Lesser Atlas. They speak the Berber tongue—called by them Shownia, and in the interior of the country are entirely unacquainted with Arabic. They live in huts made of the branches of trees, and covered over with mud, which Dr. Prichard compares to the *magalia* of the old Numidians, spread in little groups over the sides of the mountains. They preserve the grains and other fruit of the earth, which they cultivate in *matmoures* (or conical excavations in the ground). Of all the Barbary States they are the most industrious, being, in addition to agriculturists, tolerably skilful workers in the lead, iron, and copper which their mountains yield.

Tuarik (sometimes spelled *Tuarick*) are a people made up of various tribes which are scattered through the habitable parts of the Sahara. Their "social organisation," writes Dr. Latham, "is such as we usually find in similar localities. It is that of the Arab, the Turk, and the Affghan, where the spirit of pedigree and the pride of blood operate upon the framework of society, instead of the possession of land or civic rights. Less an ocean of arid and inhospitable sand than a rocky wilderness, sometimes stretching into vast flats, sometimes rolling out in undulations; the western Sahara, though scantily supplied with vegetation in its less favoured parts, has it oases, where there are springs of water, date-trees, corn and vegetables, and shade. These are the occupancies of the more settled tribes, the *Kel-ouees*, who live in villages. To these the *Tuarik el badia* stand in opposition; for *Tuarik el badia* is the Arabic name of the migratory tribes of the Sahara. The dark complexion of more than one of the Tuarik tribes has been noticed—*e.g*, those of the Wadreag are stated by Mr. Hodgson to look like negroes, so black is their skin and so crisp is their hair; yet he suspects no negro intermixture."

Mr. Richardson considers that the Tuariks are a finer people than the Fezzanees, and are of light olive complexion, with straight noses and thin lips; but others—indeed, the greater number—approximate to the negro features. They are very honest among themselves; the same traveller having found quantities of dates packed up in the sand without any guard, and their place indicated by a piece of wood. But had they been placed by the side of a well, and a hundred caravans passed, it would have been the same, for among these rude children of the Sahara it is a point of honour to touch nothing confided to the desert. Some of the women are enormously corpulent, being fattened up as among some of the coast tribes. But the most remarkable feature about the Tuariks is the possession of a peculiar alphabet of unknown but very ancient origin; and yet there are no books amongst them, and hardly an attempt even has been made to write it with a reed pen or other substitute. The only specimens the late Mr. Edwin Norris—from whom we derive our information regarding it—had seen were merely clumsy scratches, hardly decipherable. On the routes and highways in the desert may be seen rocks and blocks of stone almost entirely covered with this character, and on the walls of the houses which the Tuariks rent in the town are many specimens of it. They are very proud of it; the people do not appear to put it to any purpose of utility, but seem to use it only to amuse

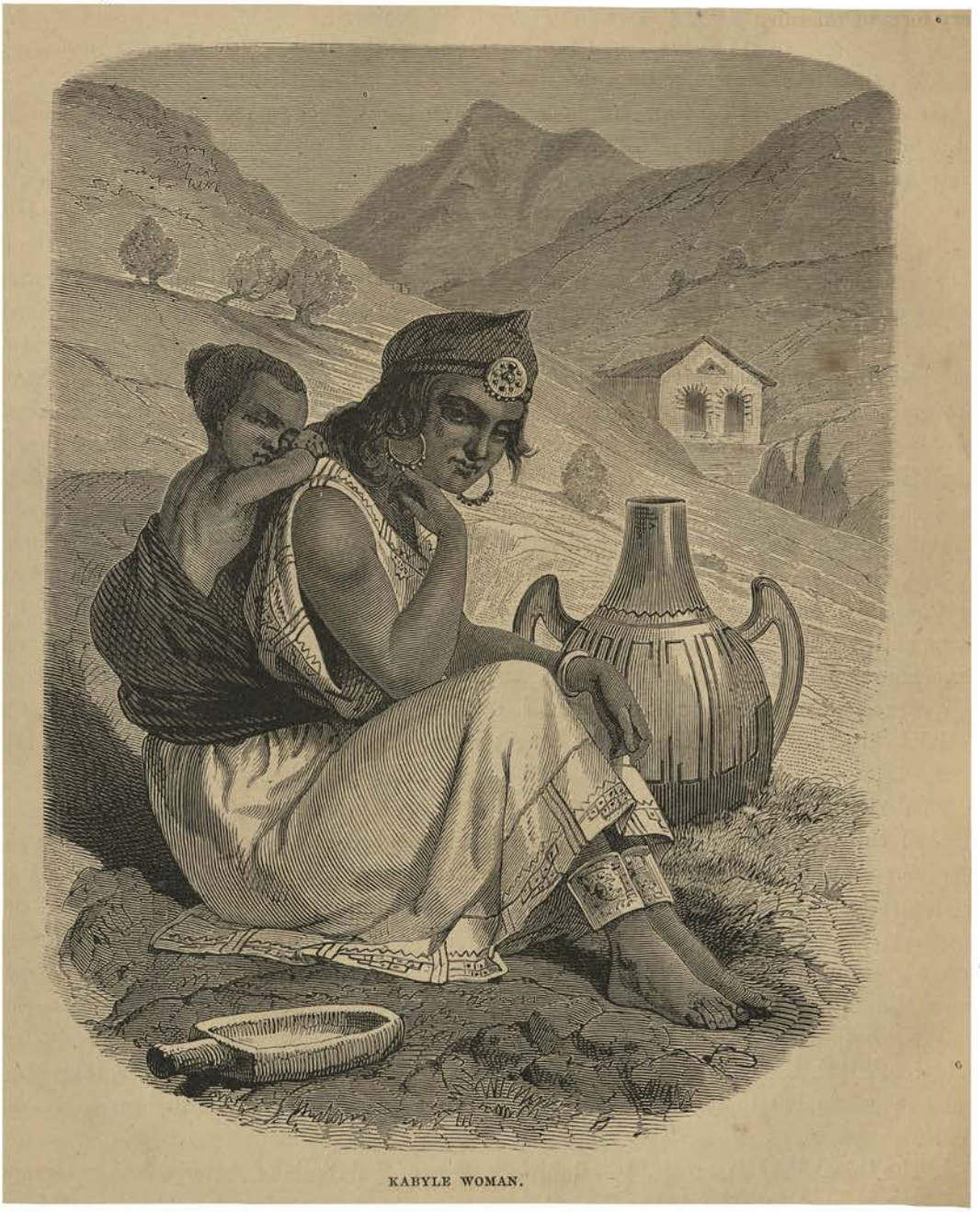
themselves, or to pique one another. Some Tuarik women one day pointed out to Richardson a quantity of scribbling in this character, and without waiting for a reply, exclaimed, "It is ours, it is better than yours! it is better than the books of the Arabs!" There are about twenty characters in it; four or five are like those of the Himyarctic alphabet in shape and value, but the others are unlike the characters of any known alphabet.

Lastly, one very interesting fact in reference to the Berber people is, that the aboriginal but now extinct inhabitants of the Canary Islands owed their origin to this race. These lovely islands—the "fortunate isles" of the early Roman poets, the "Hesperides," or "islands of the blest," of many a song-writer since, where the souls of the departed dead rested,—a region lying beyond the then limitless sea, where the horizon was lit up by the rays of the setting sun—seem to have been peopled in comparatively recent times; for when Juba II., the African King of Mauritania, explored them—as narrated by Pliny—there seemed to have been few inhabitants on the islands. In modern times they were first explored between the years 1326 and 1334. Their history is the history of any country on which the Spanish race ever set foot. Slaves were continually taken on different expeditions made to them by this people, and in one of them the "King and Queen of Lancerote" and seventy of the inhabitants were captured and carried into slavery. In the year 1402 Messire Jean de Bethencourt, a Norman knight, subdued the islands, in spite of the gallant resistance of the inhabitants, who were called "Guanches." At that time there were about 9,000 people in Canaria Grande, and 5,000 on Tenerife. The natives were said to have been tall, but of simple habits and few arts, knew nothing of metals, and ploughed the land with the horns of bullocks. They believed in a future state, and worshipped a supreme being called "Achahurahai." They also believed in a malignant being, "Guayota," and that the abode of the wicked was in the burning crater of Tenerife. Marriage and various other moral and social institutions were established amongst them. They embalmed the dead, and laid the bodies in caverns or catacombs in the sides of mountains, where they have been found since the depopulation of the islands. These mummies were placed erect, with their feet against the sides of the cave; the chiefs with a staff in their hands, and a vessel of milk by their sides. The mummies were prepared by saturating the body with a kind of turpentine, and then drying it before a slow fire or in the sun. In the tombs were laid aromatic plants, and the corpses were decorated with laces, on which were hung little dishes of baked earth, and the whole body wrapped in bandages of goatskin. The body was filled with a kind of grain resembling rice. It was not, however, until 1496 that the Canarians were thoroughly subdued, and in a few years the remnant, after being forced to be baptised, were either exterminated or sold into slavery. It is a pretty tale of piracy, bigotry, sanctity, and murder, that Messire de Bethencourt has to tell us—a tale, unfortunately, not alone in those days, nor for several centuries since.*

The term *Moor* is applied to all Mohammedan inhabitants of Algeria, &c., but properly speaking it should be limited to the inhabitants of the towns, who are perhaps of Libyan or Arab extraction, and secondly to the tribes nomadic on the south-west of the Sahara, but

* The Canarian, or Book of the Conquest and Conversion of the Canarians in the year 1402. By Messire Jean de Bethencourt, Knight. (Edited by R. H. Major, for the Hakluyt Society, 1872.)

which are again of Berber or Arab origin. The Moors were once a powerful nationality, carrying their victorious arms into Spain, and giving to that people the only good taste they



KABYLE WOMAN.

ever possessed in architecture, and leaving in their blood a large amount of courage and enterprise, that raised Castile to one of the powers in the world—a prominence she seems unlikely ever again to attain to. There are several Moorish powers on the shores of the Mediterranean—*e.g.*, Morocco, Tunis, &c., but the governments are all of a wretched type, the

maritime ones being until recently simply nests of pirates, the inland ones weak imitations of the worst form of Mohammedan rule, distinguished by extortion, bigotry, oppression, and every form of misrule.

THE CHIEF OF THE LIRA TRIBE (AFTER BAKER).

THE NILOTIC CLASS.

Under this name may be classed a variety of nationalities—provisionally at least, for it may be found hereafter that some of those included under this head are only remotely connected, if at all, with the others. For our purpose, however, the classification given is sufficient. They inhabit the valley of the Nile, but do not comprehend all the inhabitants of that region; those of the Upper Nile, for instance, being negro, or more closely allied to negro than any other

race, while the Egyptians and Armæans we have already noticed as natives of the lower reaches of the same famous river. It includes (1) the Gallas (Ilmorma), Somauli, and Afer (Danakil); (2) the Agows (Shohos), probably the aborigines of Western Abyssinia, "encroached upon by the Ethiopians, occupants of the provinces of Damot, Lasta, and the parts about the Lake Dembea," while the Gallas and allied tribes are pastoral tribes to the south-east and west of Abyssinia; (3) the Nubians of Nubia, and the people of Kordofan, Darfur, and Sennaer—*i.e.*, of the Valley of the Nile between Egypt and Abyssinia, including the Bishari of the "desert and mountains between the Nile and the Red Sea," which Latham considered to be either Egyptian or Nubian.

The *Gallas*, who spread over eastern intertropical Africa, are a people formidable from their number and warlike character. For ages they have been the hereditary enemies of Abyssinia, and at one time they threatened to entirely overrun and conquer that distracted country. Their character is expressed by the name which has been applied to them by the Abyssinians—the word *Galla* meaning "invader." They have a tradition that in former times they came into the country which they now inhabit from a distance—a statement most likely true, for to this day they are a nomadic, equestrian race, with many flocks and herds, which pasture over the highlands of Africa, while corn is cultivated by them in the lowland valleys. Their houses are hardly so good as those of the Abyssinians, being mere conical thatched huts. The women are better looking than the men, and are clothed in cotton garments, and a leather petticoat and sandal of ox-hide, their whole dress being smeared and saturated with the castor-oil with which they dress their frizzly locks. Their hair they wear in tresses, which fall over their shoulders. In complexion the Gallas are brown, and in some of the warmer valleys the colour of their skin approaches a negro hue. Rüppell describes their countenance as rounder than any other of the tribes which make up the Abyssinian nation; their noses are straight, but short, and divided from their foreheads by a depression; their lips, though thick, are not like those of the true negroes, but their hair is thick and almost woolly; their eyes are deep-set, but very lively, and their persons are large and bulky. In fact, they are of the type which fill up the transition from the Armæan type and the Western and Central African negro. They are not divided into tribes, all being governed by a hereditary monarch, the "crown" descending in the female line; indeed, at the present moment the Gallas are governed by a queen. Among some of the tribes a kind of patriarchal government prevails.

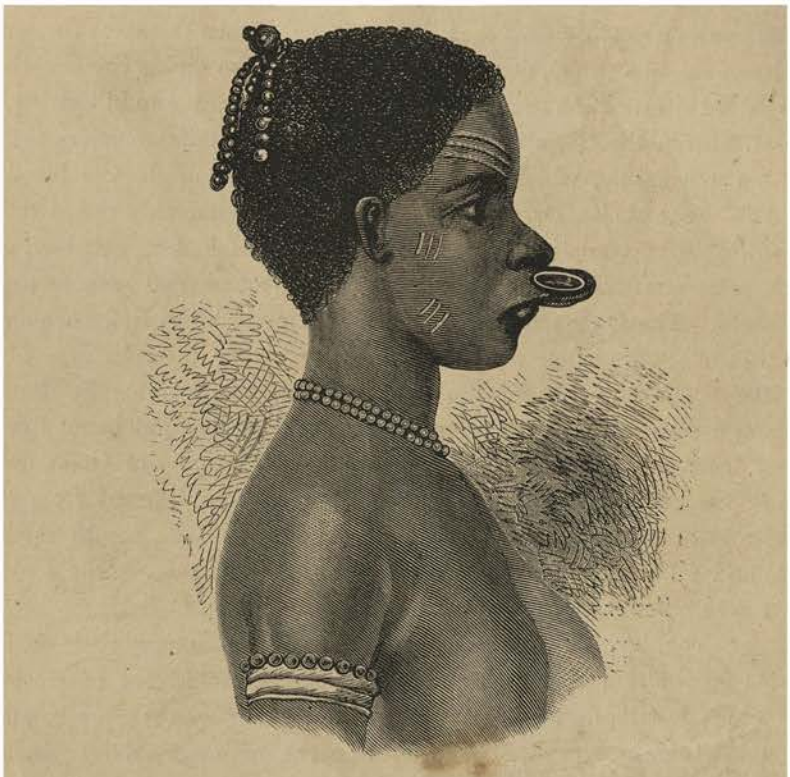
Their religion is a rude paganism. They are said to have no priests—however, in respect to this statement travellers differ—but each head of a house makes sacrifices of his own free will of cows or sheep to Wāk, their chief divinity. A few have become Mohammedan, but the greater number still remain in a state of paganism. "Their religion," writes Isenberg, "resembles that of the Kaffirs. They worship a supreme being, termed by them Wāk, whose priests, called *kalitshas*, go about carrying a whip and bell with them, like public fools, or *zekārotoh*, in Tugray, and with the intestines of goats twisted round their necks, making portentous gestures, and uttering unintelligible sounds. Like the Shamanists of the Eskimo, and the consecrated orders of more illustrious nations, they are wizards, conjurors, soothsayers, augurs, haruspices, and physicians. Like the ancient Greeks, Etruscans, and Romans, they divine by inspecting the entrails of goats. Occasionally—not regularly—the Gallas pray to Wāk, and expect from him the accomplishment of their benedictions

and anathemas. They have no distinct idea of what Wāk is, but to his priests he reveals himself in dreams. Their oaths are characteristic: they sit down upon a pit covered with a hide, and imprecate upon themselves that, if they do not perform their vows, they may fall into such a pit. They have funeral ceremonies, and believe in a future state, which is one of moral retribution."

From all quarters, the pagan Galla tribes perform pilgrimages to a tree called *wodanūbè* on the banks of the Hawsāh River, south of Shoa, to offer prayers to it for long life, riches, health, and every other mundane blessing. Women are not, however, allowed to approach it. Major Harris, who denies the statement that they have no priests, describes these ecclesiastical dignitaries as divided into two orders, the *lúbahs* and *kalicha*, who divide between them the task of performing the sacred rites. Both are much dreaded, no one daring to kill either, from dread of his dying curses. Even the Christians of Shoa employ the Galla sorcerers to "clear their haunted houses from evil spirits, which is done by incantations, and by the blood of ginger-coloured hens and red he-goats." Dr. Beke considers that at some early period the Gallas had received some knowledge of Christianity, which in later times had faded away, or had again got overlaid with paganism. They are skilful workers in metal, and manufacture their own arms and implements. The Gallas having extended their predatory and conquering expeditions over such wide stretches of country, it is not surprising to find traces of them even on the White Nile. The Latookas of the banks of that river, whom Sir Samuel Baker* describes as the finest savages he had ever seen, their average height being five feet eleven and a half inches, and splendidly proportioned, are believed to be of Galla descent. The formation of their head and general physiognomy, are entirely different from those of any of the other White Nile tribes, their forehead being high, eyes large, mouth moderately sized and well-shaped, and all possessing a pleasing cast of countenance. The eastern bank of the Sobat is only fifty miles east of Latooka, and is inhabited by Gallas, who have frequently invaded the Latooka country. Curiously enough, the Gallas during their incursions were invariably mounted on mules, while neither horse, camel, nor other beast of burden is known to any of the White Nile tribes. A description of this tribe may therefore be suitably introduced here. We shall chiefly depend for our facts on the eminent explorer just mentioned. Sir Samuel describes the Latookas as a "fine, frank, and warlike race." Instead of the usual morose character of the tribes lower down the Nile, they are excessively merry and good-natured, equally ready for a laugh or for a fight. Their town, at the time of his visit, was surrounded by a palisade, and every house had in addition a little stockaded court-yard. Every night the cattle were driven into *corrals*, as they are called in North-west and South America, or *kraals*, as they are styled in Africa, where fires were lit in order to protect them, by means of the smoke, from flies, while sentinels perched on a high three-tiered platform kept watch day and night to give the alarm. Their cattle number 10,000 or 12,000 in every large town, and though the wealth of the tribe, they are yet a source of great anxiety to the owners, who live in daily dread of being on this account attacked by the neighbouring tribes. Their houses are above twenty-five feet in height, and are "precisely like huge candle-extinguishers." This circular style of architecture prevails among all the Central African

* "Albert N'yanza," vol. i, p. 192.

tribes, and among the Arabs of Upper Egypt, no tribe, however they may differ in the form of the roof, having ever got far enough advanced to let light into the dark interior by means of a window. Over the entrance to each cattle-*kraal* is placed a bell, made of the "dolape" palm-nut, against which an animal must strike either its horns or back at entrance. Thus, every tinkle of the bell announces the passage of an ox into the *kraal*, and in this manner they are counted every night as they are driven home from the pastures. Within a quarter of a mile of every village bones and skulls—some in earthenware pots, generally

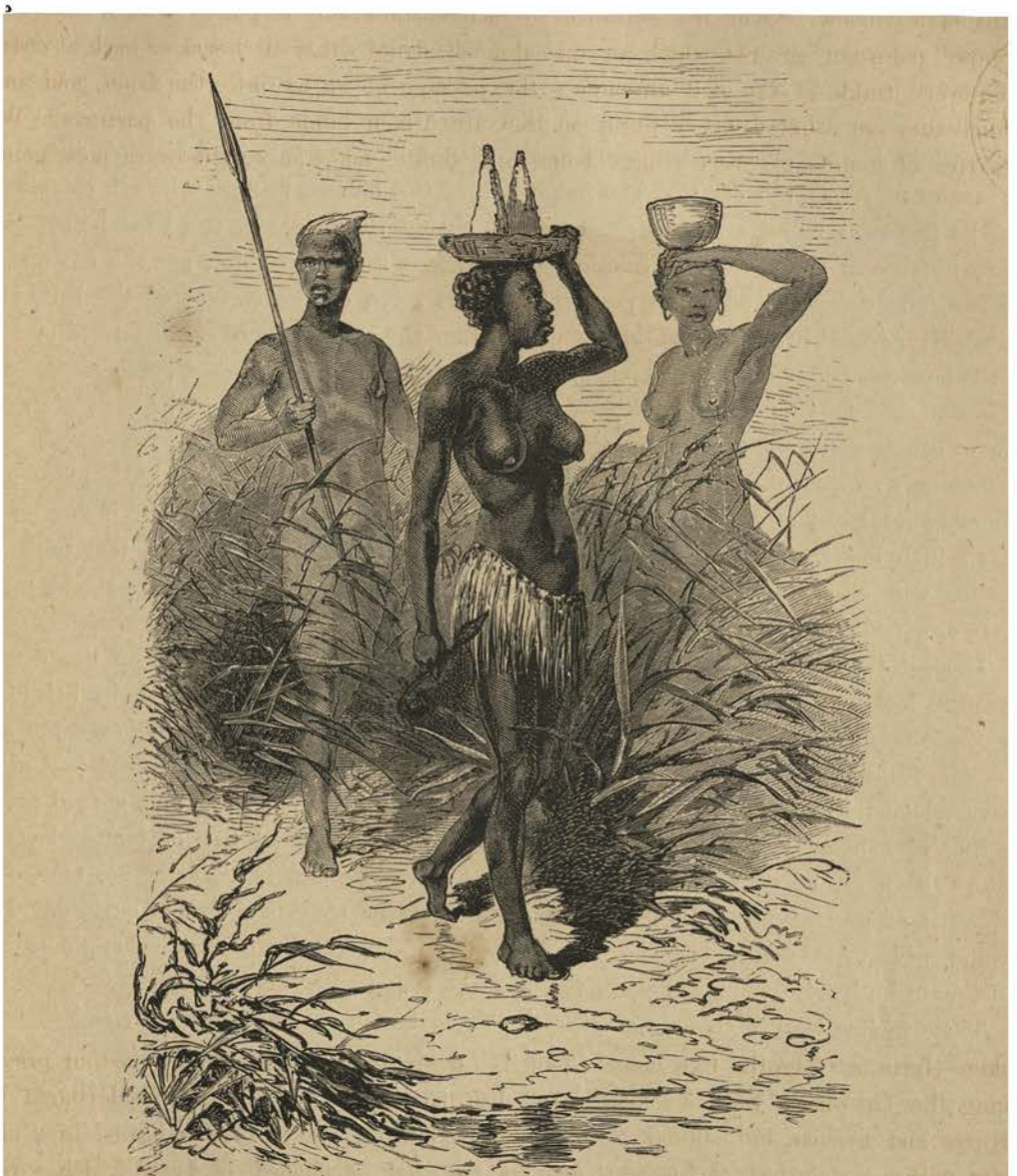


NEGRESS FROM THE ZAMBESI.

broken—form a Golgotha-like heap. This is owing to an extraordinary custom prevailing among the Latookas. Should a man be killed in battle, his body is left to be devoured by the vultures and hyænas, but should he die a natural death, he (or she) is buried in a shallow grave within a few feet of his own door, in the little stockaded courtyard which surrounds every house. After funeral dances, which are kept up for some weeks, the body, which has now sufficiently decomposed, is exhumed, the bones cleaned and deposited in an earthenware jar on the spot near the village where the mounds are seen. This cemetery is, however, by no means regarded as sacred, for Baker notes that on the bones signs of nuisances were present, that in civilised countries would have been regarded as insults.

Their toilet is a very simple affair; that of the men consisting, with the exception of the head-covering, of nakedness. They are nude from the sole of the foot upwards. "It is curious to observe among these wild savages the consummate vanity displayed in their head-

dresses. Every tribe has a distinct and unchanging fashion for dressing the hair; and so elaborate is the coiffure, that hairdressing is reduced to a science. European ladies would be



MAN AND WOMEN OF THE NUEHR TRIBE ON THE WHITE NILE.*

startled at the fact, that to perfect the coiffure of a man requires a period of from eight to ten years! However tedious the operation, the result is extraordinary. The Latookas wear most exquisite helmets, all of which are formed of their own hair, and are of course fixtures. At first sight it appears incredible, but a minute examination shows the wonderful perseverance of

* In this illustration, which is chiefly taken from one of Sir S. Baker's, the artist has omitted to give the peculiar labial ornament described in the text (p. 218).

years in producing what must be highly inconvenient. The thick, crisp wool, is woven with fine twine from the bark of a tree, until it presents a thick network of felt. As the hair grows through this matted substance it is subjected to the same process, until in the course of years a compact superstructure is formed like a strong felt, about an inch and a half thick; this has been trained into the shape of a helmet. A strong rim of about two inches deep, is formed by sewing together with thread, and the front part of the helmet is protected by a piece of polished copper, while another piece of the same metal, shaped like the half of a bishop's mitre, and a foot in length, forms the crest. The framework of the helmet being at length completed, it must be perfected by an arrangement of beads, should the owner of the head be sufficiently rich to indulge in the coveted distinction. The beads most in fashion are the red and blue porcelain, about the size of small peas. These are sewn on the surface of the belt, and so beautifully arranged in sections of blue and red, that the entire helmet seems formed of beads; and the handsome crest of polished copper, surmounted by ostrich plumes, gives a most dignified and martial appearance to this head-dress. No helmet is supposed to be complete without a row of cowrie shells stretched round the rim, so as to form a solid edge."

The only weapons of the Latookas consist of the lance, a powerful iron-headed mace, a long knife or sword, and "an ugly iron bracelet, armed with knife-blades about four inches long, by half an inch broad. The latter is used to strike with if disarmed, or to tear with when wrestling with an enemy." In addition, they protect themselves with a square shield, made of buffalo or giraffe hide, about four feet and a half long by two feet wide.

Though the men are exceedingly handsome, the Latooka women are, on the contrary, very plain-looking; being "immense creatures"—few under five feet seven in height, and with "prodigious limbs." They are very strong, and carry with comparative ease ten gallon water-jars from the stream, a mile distant from the town. Their chief ornament (*sic*) consists of a very long tail, made of fine twine, rubbed with red ochre and grease, and shaped precisely like that of a horse. Their dress is complete, if we add a large flap of tanned leather in front. Polygamy of course prevails among the Latookas, and if all tales are true, is not productive of great peace of mind to the happy patrons of this uxorious custom. If the traveller gives one wife a necklace, in commiseration for the domestic happiness of the unfortunate husband, he has to present the wives all round with them.

These women wear their hair short, and plastered with red ochre and fat; and their faces are slightly tattooed on the cheeks and temples. A lady who aspires to the *haut ton* of fashion extracts her four front teeth from the lower jaw, and wears protruded through the lower lip the long, polished crystal, the size of a drawing-pencil, which we shall see is a common ornament among the African women, as something very similar is among the American squaws (vol. i., pp. 102, 103, &c.) The tube of a broken thermometer was looked upon as a present of the highest value, to be worn through the lip in the manner described. "Lest the piece should slip," writes Sir Samuel Baker, "through the hole in the lip, a kind of rivet is formed by twine bound round the inner extremity, and thus protruding into the space left by the extraction of the four front teeth of the lower jaw, entices the tongue to act upon the extremity, which gives it a wriggling motion indescribably ludicrous during conversation." This extraction of the four front teeth of the lower jaw is a universal custom among the White Nile tribes; and is the more remarkable considering that the beef of the Latooka country is

none of the most tender. This peculiar labial "ornament" may be contrasted with the one figured on p. 216 as used by a neighbouring tribe, and in a similar form by various savage races. To "improve their beauty" still further, the Latookas gash the temple and cheeks of men and women; but, unlike the Arabs, do not rub into the wounds salt and a kind of porridge (*asida*) to produce proud flesh, and so form a marked cicatrix.

Love, as among most savages, is an unknown feeling among the Latookas. A man buys his wife as he would buy any other merchandise, and his wealth is reckoned by the number of oxen *and wives* which he possesses. Probably the women are appreciated more than the cattle, for they are more expensive and, on the whole, more useful. They grind the corn, fetch the water, gather firewood, cook the food, cement the floor, and propagate the race. But they are only servants, and are looked upon and treated as such. A superior woman may cost ten cows, so that a family of daughters is a source of wealth to the lucky father. The sale of the girls produce cows, and the boys milk them, and as both go stark naked their wardrobe costs nothing.

Again, the multiplicity of wives produce a multiplicity of children, and the chance of a corresponding profit to the father—in the daughter market. "A savage holds to his cows and his women, *but especially to his cows*. In a fight he will seldom stand for the sake of his wives, but when he does fight it is to save his cattle." Though the best of savages, yet the idea of good principle and justice as actuating motives never enters their mind. In this they are not singular. It is difficult to persuade any savage that if you do not rob and murder it is because you do not think it right, not that you are too weak or too cowardly to do so. The upright man has but a poor time among them; he must always submit to that most heart-breaking, most heart-sickening of trials, being always misunderstood and misinterpreted as to his motives. Pity, gratitude, love, self-denial, idea of duty, or religion have little or no place in the heart of savages, at least in those of the White Nile, who have been brutalised by the Arab slave-traders; but in place of these virtues are covetousness, ingratitude, selfishness, cruelty, thievishness, idleness, enviousness, all uncharitableness, and a readiness to plunder and enslave their neighbours whenever an opportunity offers.

What the Latooka religion is seems a puzzle, if travellers among them have gleaned all that can be known. They have not even a "superstition on which to found a religious feeling." They exhumed the bodies after burial for no particular reason, except that their fathers did it before them. All men die, good and bad alike—how can they help dying?—and neither they nor their spirits die again. There is no difference between the good and the bad after death. If a man is good in this life, it is because he is not strong enough to be bad. Most people are bad; the good are always weak. This is the sum of their belief. There never was a more practical, a more hopelessly prosaic race. Yet they are acute, and even in an argument on subjects they have never considered before, will, by the very artless simplicity of their answers, baffle the trained reasoner who is questioning them with a view to overpower them by argument, or to extract information from them as to their religious beliefs. This is well exemplified in the celebrated conversation Baker had with Commoro, a chief of the Lootka, but as it has been so often quoted I may content my readers with merely referring to it.*

Beyond a little cultivation, and the manufacture of rude tools from the native iron ore,

* "Albert N'yanza," vol. i., pp. 231—235.

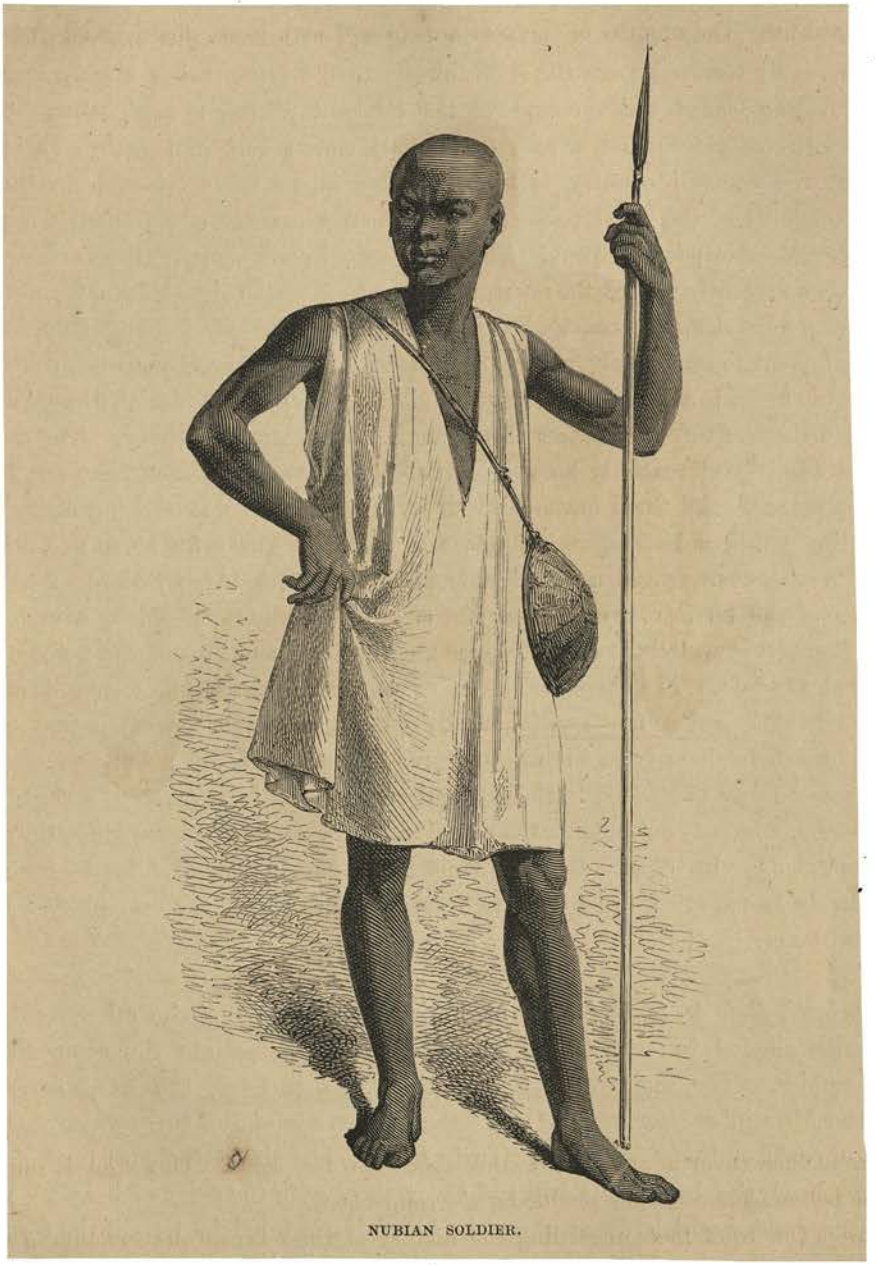
their manufactures are few. They are excellent blacksmiths, though their tools are confined to a hammer and anvil—both being stones—and a pair of tongs formed of a cleft stick of green wood. For bellows they employ two pots, each almost a foot deep. From the bottom of each of these pots is an earthenware tube about two feet in length, the nozzles of which are inserted in the charcoal fire. The mouths of the pots are covered with loose, pliable, well-greased leather,

JOCTIAN, CHIEF OF THE NUEHR TRIBE (AFTER BAKER).

in the centre of each cover is an upright stick about two feet long. This stick is moved up and down by the bellows-blower, thus producing a strong blast.

Such are a few brief facts regarding the history of these far-off descendants of the warlike Gallas, differing, it may be, widely from their forefathers, but still more closely connected with them than with the surrounding purely negro tribes. How bold they are in war, and how skilful in the acts of barbarism, we cannot afford space to describe. Nor need we regret it, since abundance of information on these points will be found in the graphic work of "Baker Pasha," to which we have already referred.

The *Danákil*, calling themselves *Affar*, Ophir, and Ghiberti, the latter name being a complimentary one in allusion to their adherence to Mohammedanism, and means "strong in the faith," are a wide-spread race. At one time their kingdom comprised, according to



NUBIAN SOLDIER.

the late Mr. Macqueen, an enthusiastic student of African geography, the whole Mohammedan population of East Africa. There is a probability that they are a branch of the Amharic race, who embraced the faith of the Prophet, and were, accordingly, both owing to religious and political prejudices, the never-sleeping enemies of the Abyssinian empire.

Closely allied to the Gallas are also the *Somauli*, who inhabit the African coast from the equator northward to Cape Guardarfin and the Straits of Babelmandeb. In habits, they are a pastoral people, but when there are seaports in their vicinity they follow commercial pursuits and navigation. Their arms are light bows, and arrows contained in a large quiver made out of a gourd. Each arrow is almost a foot in length, and armed with a steel point, which is poisoned, and easily removed from the shaft, owing to the latter being simply affixed to it by a socket. A long-bladed knife completes the Somauli warrior's equipment. Their dress is a waist-cloth (or *fotah*) and a robe (or *sarree*) eleven feet in length. It is generally believed that the Somauli country is barren. This mistake has arisen from the fact that the barren sandhills of the coast conceal behind them a country of no small fertility, which supports a considerable pastoral population, who also cultivate some of the better places. Sir Bartle Frere, who recently visited the coast, mentions that smoke signals by day and fire beacons by night give notice along the coast when a vessel is in sight. If the vessel approaches near the land, as if about to send boats ashore, groups of natives, generally armed, collect from all quarters and hie down to the beach over the sandhills. Magadoxa, Merka, Brava, and the few other towns in the territory are centres of considerable commercial activity. The more opulent inhabitants live in good masonry houses, so that the towns, when seen from sea, have a very imposing appearance. All these towns are well fortified, and capable of being defended against the surrounding tribes and strangers, who are turned out of the town at sunset. Even when there is an Arab governor and a garrison from Zanzibar (the Arab Sultan of which is the nominal ruler of the territory), municipal affairs are generally managed by a sort of council of elders. Round the walls to some distance are the tents and huts of the nomad population who have come to trade. The chief articles of commerce are cattle-hides, orchilla-weed, small timber, and oil-seeds, and a few small horses, donkeys, and camels, with a few such articles as ivory and ostrich-feathers from the far interior. The Somaulis are a hot-tempered, irascible race, who know no law but blood for blood, and are prompt to revenge the slightest insult, but to strangers, who do not offend their prejudices or excite their cupidity, they are by no means, inhospitable.* In religion they are Mohammedans—in name, at least—for a people so rude can scarcely be expected to be free from savage rites, the ideas and practices of which die so hard before civilisation.

The *Dankalli*, *Bideles*, *Shanghallais* or Barias, &c., are among the other semi-barbarous or savage tribes alluded to; the Gallas who surround or enter into the composition of the Abyssinian empire. The real name of the latter tribe is Bàza, the word *baria* meaning "slave" in the Abyssinian languages. One of the earliest accounts of them which was published was by Bruce. "They live," he wrote, "during the fair half of the year under the shade of trees; they bend the branches down and cover them with the skins of beasts. Every tree is then a house, under which dwell a multitude of black inhabitants, till the tropical rains begin. It is then they hunt the elephant, which they kill by various devices, as well as the rhinoceros and other large creatures. Where the river-horses abound they kill them with the same industry; where the trees are thickest and the water in largest pools, there the

* *Proceedings of the Royal Geographical Society*, July, 1873.

most populous nations live, who have often defeated the royal armies of Abyssinia." Their dress is very scanty, being merely a small piece of cloth and sandals, which are not used by the Abyssinians. Their weapons are a small shield, a double-edged sword, and a spear. Their religion is half paganism, half Mohammedanism. They are brave, strong, active, and hardy, and, what is much less common among their neighbours, are said to be honest and trustworthy. They are skilful in concealing themselves in places even without shelter from trees or rocks, in regard to which many tales—true or otherwise—have been told, but with which I need not trouble the reader.

Perhaps this would be the best place to introduce an account of the race of dwarfs said to exist in the interior of Africa, which have excited much attention for a long period, and are likely to be more heard of (if they exist) in due course. No one whose evidence can be received as unimpeachable has yet seen them. Indeed, the whole story rests on the credit of a Galla slave named Delbo, who had personally visited the country to the south-west of Kaffa, where the Dokos—as these dwarfs are called—are said to have their dwelling. Much of the story we must premise is apparently exaggerated and distorted, though it ought to be mentioned that a traveller of the eminence of Dr. Charles Beke considers this Delbo, who was personally known to him, as a man worthy of credit.* The word *Doko* means in the Galla language only "savage," and must not be received as the name of any particular tribe. The following is Delbo's account of this race of pygmies, as given by the well-known missionary—Dr. Krafft—somewhat abridged—"Delbo begins by stating that the people of Doko, both men and women, are said not to be taller than boys nine or ten years old. They go quite naked. Their principal food is ants, snakes, mice, and other things which commonly are not used as food. They are said to be so skilful at finding out the ants and snakes, that Delbo could not refrain from praising them greatly on that account. The Dokos are so fond of this food that even when they become acquainted with better aliment in Enarea and Kaffa, they nevertheless frequently incur punishment for following their inclination of digging in search of ants and snakes as soon as they are out of sight of their masters. The skins of snakes are worn by them about their necks, as ornaments. They also climb trees with great skill to fetch down the fruits, and in doing this they stretch their hands downwards and their legs upwards. They live in entensive forests of bamboo and other wood, which are so thick that the slave-hunters find it very difficult to follow them in those retreats. These hunters sometimes discover a great number of the Dokos sitting on the trees, and then use the artifice of showing them shining things, by which they are enticed to descend, when they are captured without difficulty. As soon as a Doko begins to cry he is killed, from the apprehension that this, as a sign of danger, will cause the others to take to their heels. Even the women climb into trees, where, in a few minutes, a great number of them may be captured and sold into slavery. The Dokos live mixed together; men and women unite and separate as they please; and this Delbo considers as the reason why that tribe has not been exterminated, though frequently a single slave-dealer returns home with a thousand of them reduced to slavery. The mother suckles her child only so long as it is unable to find ants and snakes for its food. She abandons it as soon as it can get its food by itself. No rank or

* *Journal of the Royal Geographical Society*, vol. xii.

order exists among the Dokos; nobody obeys, nobody orders, nobody defends the country, nobody cares for the welfare of the nation. They make no attempt to secure themselves by running away; they are as quick as monkeys, and they are very sensible of the misery prepared for them by the slave-hunters, who so frequently encircle their forests and drive them into the open plains like beasts. When thus pressed they are often heard praying. They put their hands on the ground and stretch their legs upwards, and cry, in a pitiful manner 'Yer! Yer!'*

"Thus they call on the Supreme Being, of whom they have some notion, and they are said to exclaim, 'If you do exist, why do you suffer us to die, who do not ask for food, or clothes, and who live on snakes, ants, and mice?' Delbo stated that it was no rare thing to find five or six Dokos in such a position and state of mind. Sometimes these people quarrel among themselves, when they eat the fruit of the trees. Then the stronger one throws the weaker to the ground, and the latter is thus frequently killed in a miserable way. The language of the Dokos is a kind of murmuring, which is understood by no one but themselves and their hunters. The Dokos evince much sense and skill in managing the affairs of their masters, to whom they are soon much attached, and they render themselves valuable to such a degree, that no native of Kaffa ever sells one of them to be sent out of the country; as Captain Clapperton says of the slaves of Nyffie, the very slaves of this people are in great request, and when once obtained are never again sold out of the country. The inhabitants of Enarea and Kaffa sell only those slaves which they have taken in their border-wars with the tribes living near them, but never a Doko. The Doko is also averse to being sold; he prefers death to separating from the master to whom he has attached himself." Delbo finally adds—what might be expected from the tenor of the narration—that the Doko country is very difficult to reach.

It is hardly possible to believe that there exists any nation so degraded as the people described. It may, however, be taken in the meantime as a characteristic piece of African hyperbole, and as such one of the curiosities of savage life. The reader ought, however, to bear in mind that the tale of a pygmy race in the interior of Africa is not an affair of modern times; for Herodotus speaks of them in a description where men and monkeys are evidently mixed up in amusing intricacy.

The *Agows* or *Shohos* are probably the aborigines of Western Abyssinia. They are Mohammedans, and have a singular aversion to agriculture; they are simply a pastoral people, living for the time being in camps or little hamlets of rude huts, made from straw and the branches of trees, rather neatly formed and thatched. The huts are so placed as to form a circle, in the centre of which the cattle are penned during the night. One or two places are left as entrances, but these are closed after nightfall by branches being placed before them. They are friendly with the Abyssinians, who divide with them the means of existence. The Abyssinians are an agricultural people—which, we have seen, the Agows are not. Accordingly, the Abyssinians, after using their cattle in ploughing their land, entrust them to the care of an Agow, who pastures them for the remainder of the year, receiving as his payment a

* Probably "God! God!" the word *yéro* meaning this in the Galla language. (Beke, *Philological Society's Journal*, vol. ii., p. 97.)

A NUBIAN GENTLEMAN.

quantity of corn on their safe return. On the other hand, the rich Agow lends out some of his superabundant oxen to the poor Christian, who cannot afford to purchase any for himself. But he in no way interferes with the cultivation of the soil, though thus continually brought in contact with agriculturists and agricultural affairs. Still, as before, the Abyssinian hires the oxen, and the Agow shares the crop. In costume they differ as widely from their neighbours, the Abyssinians, as they do in manners. No longer do we find

A NUBIAN LAW-GIVER REFRESHING HIMSELF.

the hair arranged in plaited tresses; the Agow rejoices in a bushy wig, his woolly hair being arranged in two large tufts, one of which is on the top of his head, and the other behind. "By way of ornamentation, a pin or scratcher is stuck through the front tuft. It is amusing to see with what a careful air of self-satisfaction a young Shoho will draw out his long hair-pin, and after having passed it two or three times through his hair, replace it in the fore-bush immediately over his forehead, with as much of it protruding as he can possibly manage without its falling, at the same time smiling most contentedly at nothing at all, or giving vent to a shrill whistle, as if driving his cattle—perhaps to let all the world know that he is the owner

of a good herd. The Abyssinians wear breeches and large belts, instead of which the Shohos sometimes substitute a kilt of cotton stuff, which falls a little below the knee, or content themselves with the *tobe* (or cloth) alone, which, in this case, is made to answer the double purpose of coat and trousers. Being passed first around the body, so as to cover the lower extremities, the ends are crossed on the breast and thrown over the shoulders. For convenience, it is occasionally tied at the back of the neck."* In character they are bold and energetic, excellent horsemen and daring hunters, in this respect probably surpassing all the other African tribes, unless we except the sword-hunting Hamran Arabs. Each settlement is governed by a Sultan, who, however, true to the instinct of his race, does not inhabit any other house than the rude temporary hut already described, distinguished, however, outwardly by the presence of an ostrich shell. In appearance, the Shohos are fairer than any of the surrounding tribes, and in their domestic manners mild and courteous. The women are accounted beautiful, though not in the eyes of the negroes, who are never weary of celebrating the loveliness of a coal-black skin. They, in their turn, despise the negroes, though at the present time tributary to and a component part of the negro kingdom of Bornu.

Closely allied to the Agows are the *Tibboos*, an athletic race of horsemen, but supremely ugly; though, unlike the rule among savage people, the women are better-looking than the men. Ill-favouredness is, however, in no case an obstacle to vanity; nor is it in the case of the Tibboo, who is fond of admiring his countenance in a pool of water, or still better in a looking-glass, if this can be obtained. The habit of snuff-taking, to which they are addicted, does not add to their personal attractions. The snuff is not taken after the usual manner, but is stuffed up their nostrils until no more can be received. The result of this is that the nostrils become much distended. Their cheeks are also disfigured, owing to a custom they have of placing large quantities of snuff between the gums and the lips. They are not such a bold race as the Agows, being robbed and maltreated by the Tuarik Arabs on all occasions, without attempting to retaliate. Of the Arabs they stand in great dread. Major Denham tells us that five or six of them "will go round a tree where an Arab has laid down his gun for a minute, stepping on tip-toe, as if afraid of disturbing it; talking to each other in whispers, as if the gun could understand their exclamations, and I dare say praying to it not to do them any injury, as fervently as ever Man Friday did to Robinson Crusoe's musket."

Their weapons are the spear, a sword which can be thrown at an enemy, daggers of two lengths, and the bow and arrows. To guard against attack many of their villages are placed on the tops of high, perpendicularly-sided rocks, and can only be approached by ladders, which are immediately drawn up on the approach of an enemy. Their character is far from amiable. Cruelly and unmercifully treated, they are themselves equally cruel and heartless. The slave trade is one of their branches of commerce, and no Arab could pursue it more relentlessly, or conduct this abominable traffic with more cruelty than the Tibboos. It is rarely that more than one half of the gang of slaves which they start with reach the market, the rest dying of hunger, thirst, and ill-usage on the way. The whole route they usually take is lined with their bleached bones, among which the horses' feet crash with a sound which is startling in its melancholy associations.

* Parkyns, "Abyssinia," vol. i., pp. 126, 128.

The *Nubians* are reddish-brown in complexion, in some cases even approximating to black, but of a shade not so deep as the East African negroes. The hair is often frizzled and thick, and in some individuals not widely different from the "wool" of the negroes. Under the name of Nubians are comprehended two sections of people alike in physical character, but speaking distinct languages. The one may possibly be aboriginal, the other foreign. These are the Eastern Nubians and the Nubians of the Nile.

The Eastern Nubians, or, as they are sometimes called, the Nubians of the Red Sea, are made up of various tribes, such as the Ababbeh, Bisharis, Hadharebe, Souakiny (Bejawys or Bejas), &c. In character they are savage and inhospitable, and in manners rude and barbarous. They drink the warm blood of animals, but are not a race of hunters, but pastoral and nomadic. They are a handsome people, with fine features and expressive eyes, and slender, elegant forms. Their complexion is generally brown or chocolate colour. Their hair, which is very frizzly, is arranged in a series of curls which reach below their ears, and of which they are excessively proud; but so matted with grease is this coiffure that it cannot be combed. Now, as the Nubian scalp is occasionally in want of scratching, and for a similar reason to that which necessitates a like operation on the heads of a variety of people, savage and civilised, that the set of their coiffure may not be disarranged, they carry about with them a piece of wood resembling a knitting-needle, with which this disagreeable but necessary act is performed. This pin is generally worn by being fixed in a curly mass of hair projecting from the summit of the forehead.

The Nubians of the Nile, or as they are called Barabras, or Berberines, are divided into three sections—the Nubas, Kenous, and Dongolawi; and inhabit the valley of the Nile from Egypt to the borders of Sennaar. They are an industrious race, and are found in Egypt in numbers, owing to their custom of going to that country in the capacity of free labourers. They plant date-trees and erect irrigating wheels, and sow grass and leguminous plants. In their disposition they are far superior to the other sections of Nubians just described, being honest and peaceable, though not slavish. Their dress consists of a white cotton robe, and their arms of a dagger, spear, and shield of hippopotamus and crocodile hide, with a boss in the centre. In addition, they frequently carry the straight Hamran Arab sword (p. 171). The girls wear nothing but a little apron, gaily dyed, a characteristic of dress which they possess in common with the Latookas of the same Nile valley. This apron, among the more polished Nubians, is, however, a much more elaborately-ornamented affair, being laden with ornaments of gold and silver, heirlooms from generation to generation, the arms, neck, and ankles of the girls being also in most cases ornamented in a similar manner. After she is married a loose robe is added to this Eve-like garment. Both sexes wear amulets, sewn up in leather, either on their arms or fastened into their locks, which are saturated with castor-oil.

Their houses are pyramidal mud huts, with a courtyard surrounded by a wall, and shaded with palms. Though despised by the Arabs, the Nubians are proud of their country, and are hospitable to strangers, and provident, in so far that they have in the vicinity of their houses granaries, which are simply shallow pits covered with white plaster. Their industry is, however, severely repressed by the galling taxes to which the Egyptian Government subjects them, the frequent forced labour on public work, and the still more irksome impressment of soldiers in the national army, the duties of which take them for long periods far from their much-loved homes.

The origin of the Barabras seems to be the ancient Nobatæ brought in the year 300 from "an oasis in the west," by Diocletian to inhabit the valley of the Nile. They were then Christians, but are now Mohammedans, and have altered in many other ways. For instance they shave the head, a custom common among some races of Mohammedans, and wear a white cotton covering on it.

UPPER NUBIAN CHIEFS.

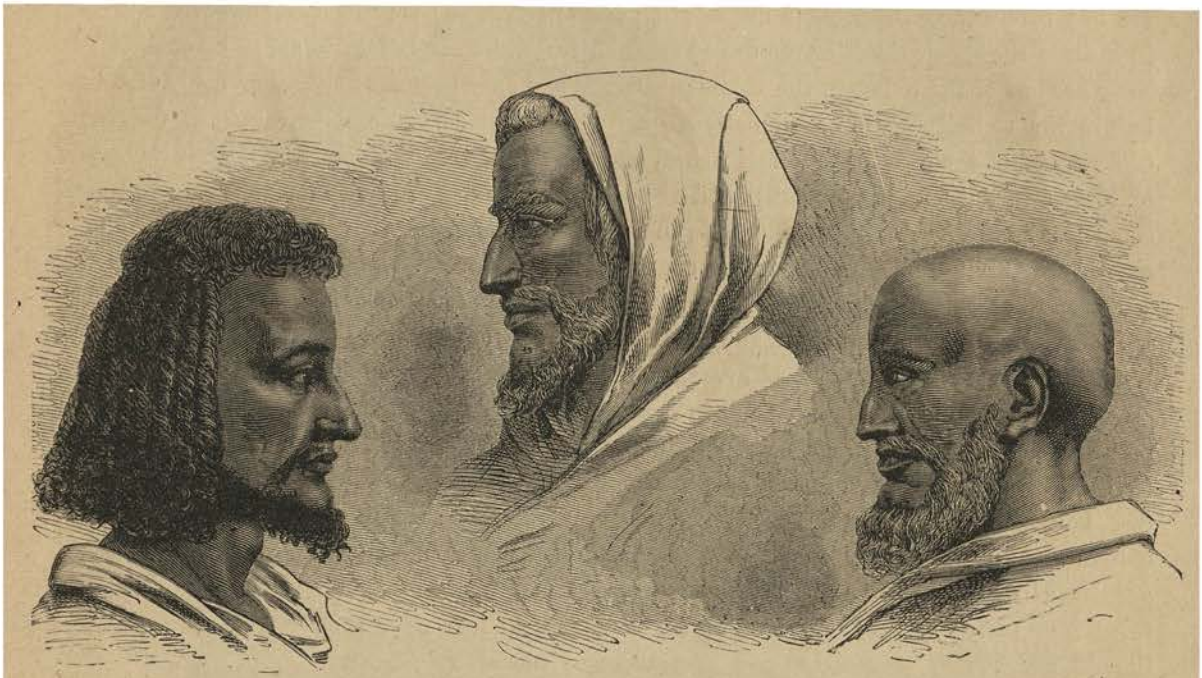
CHAPTER X.

The Kaffirs, and allied Tribes.

Before turning our attention to the negro tribes which are popularly supposed to be characteristic of the African continent, let us sketch in brief but comprehensive detail the great South African races comprehended under the common name of Kaffirs, and the rude but interesting nationalities of the Hottentots, and their near kinsmen the Bushmen of the same region.

Under the name "Kaffir" are comprised many tribes, and even nationalities, all allied, however, by common customs and similar dialects, pointing to a pristine origin common to all of them. The word "Kaffir" is considered by themselves as a term of contempt; but as each division of the nation to which it is applied has a separate name, their language supplies no proper substitute, unless the general terms Sechuano, Bantu, or Zingian—all of which terms, on various scientific grounds, have been applied to the Kaffir race by various ethnologists—be received in its place. The word used is, however, very immaterial, so long as we know what is meant by it. Originally the term "Kaffir" was of Arabian origin, and was applied by the voyagers

of that nation to all people when not of the faith of Mohammed. From them it was adopted, though not with the same significance, by the Portuguese and Dutch, and has now become a general appellation. In Central Asia are tribes also known as Kaffirs, and from exactly the same reason, and not because they are, in the most remote manner, related to the African tribes of the same name. At first, it was applied to the Amakosa Kaffirs, but by-and-by the Dutch gave the



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name of Kaffraria to nearly all the southern part of the continent, including in it the country of the Hottentots, Bushmen, and, indeed, all the uncivilised nations of South Africa. We shall scarcely use it in such a wide significance. Yet, when we examine the different African nationalities, it is surprising how widely the race has spread, stretching in some places from the eastern to the western side of the continent. Dr. Latham looks upon the coast of Zanzibar—as did Dr. Prichard before him—as Kaffir; "the valley of the Gaboon River, and the parts north of Angola and Loango are Kaffir; *southwards*, the frontier of the Cape Colony is Kaffir. Hence, the Kaffir area extends from the Cape to the equator; even beyond the equator, and that on both sides of Africa." In popular parlance, the Kaffir country, Kaffraria or Kaffirland, is the region on the south-east of the continent between the sea and the Drakenberg Mountains. Ethnologically, we have seen that the Kaffirs extend much further, and are, indeed, one of the widest spread of the African families. The divisions of the race are (1) the Southern Kaffirs (Amakosas, Amathymbas, Amapendas, &c.); (2) the Amazulas (or Zulus), Vativas, and other nomadic tribes: the Zulus of Natal are noted for their honesty and regard for their white neighbours; (3) the natives of Delagoa Bay and vicinity, who are more negro-like than the other divisions of the race; (4) the Bechuanas, and other tribes to

the north, who have been so lucidly described by Dr. Livingstone. These Bechuanas inhabit considerable towns or villages, and live in well-built huts. They till the soil, are provident, and, for Africans, well advanced in various rude arts and a lowly kind of civilisation.*

Among these offshoots from the Bechuanas are the Balakari, again divided into many sub-tribes, who inhabit the Kalahari desert, which desert region they share with the Bushmen, who are but barely their superiors in degradation and misery. The Bushmen are, however—at least in modern times—denizens of the desert from choice, while the Balakaris are so by compulsion. They are one of the oldest of the Bechuana tribes, and once possessed enormous herds of cattle, but in the vicissitudes to which nations—savage as well as civilised—are subject they were dispossessed of their fertile land and riches, and driven out into the desert by a fresh migration of their own nation. Since that period they have been forced to live under the same physical conditions as the Bushmen, and illustrate in a striking manner the views of those who consider—rightly we think—that locality, unless continued for incalculably long periods, is not in itself sufficient to account for differences of race. The Bushmen are probably the aborigines of the southern portion of the continent, and have been driven from the more fertile portions of South Africa by the incursions of the Kaffir race, coming from whence we can only guess. We shall have occasion to speak of them more in full in due course. In the meantime, as showing the contrast between them and the Balakari, I may quote the brief characterisation which the lamented Livingstone gives of the former people. The Bushmen, he writes, are exceptions in language, race, habits, and appearance. "They are the only real nomades in the country; they never cultivate the soil, nor rear any domestic animal, save wretched dogs. They are so intimately acquainted with the habits of the game, that they follow them in their migrations, and prey upon them from place to place, and thus prove as complete a check upon their inordinate increase as the other carnivori.

"The chief subsistence of the Bushmen is the flesh of game, but that is eked out by what the women collect of roots and beans, and fruits of the desert. Those who inhabit the hot sandy plains of the desert possess wiry forms, capable of great exertion and severe privations. Many are of low stature, though not dwarfish. The specimens brought to Europe have been selected, like costermongers' dogs, on account of their extreme ugliness; consequently English ideas of the whole tribe are formed in the same way as if the ugliest specimens of the English were exhibited in Africa as characteristic of the entire British nation. That they were like baboons is in some degree true, just as these and other *Simiæ* are in some points frightfully human. . . . . The Balakari retain in undying vigour the Bechuana love for agriculture and domestic animals. They hoe their gardens annually, though often all they can hope for is a supply of melons and pumpkins; and they carefully rear small herds of goats, though I have seen them lift water for them out of small wells with a bit of ostrich egg-shell, or by spoonfuls. They generally attach themselves to influential men in the different Bechuana tribes living adjacent to their decent homes, in order to obtain supplies of spears, knives, tobacco, and dogs, in exchange for the skins of the animals they may kill—two or three species of jackal, a small

* The name "Bechuana," Livingstone thinks, is derived from the word *chuana* (alike, or equal), with the personal pronoun *Ba* (they) prefixed; and, therefore, means "fellows," or "equals." Their language is called *Sichuana*.

ocelot, a lynx, wild cat, spotted cat, and other small animals, beside antelope of various species, lions, leopards, panthers, and hyænas. During the time I was in the Bechuana country, between twenty and thirty thousand skins were made up into *karosses*—part of which were worn by the inhabitants, and part sold to the traders; many, I believe, found their way to China. The Bechuanas bought tobacco from the eastern tribes, then purchased skins with it from the Balakari, tanned them, and sewed them up into *karosses* (or blanket dresses), and then went south to purchase heifer-calves with them, cows being the highest form of riches known, as I had often noticed from their asking 'if Queen Victoria had many cows.' The compact they enter into is mutually beneficial, but injustice and wrong are often perpetrated by one tribe of Bechuanas going among the Balakari of another tribe, and compelling them to deliver up the skins, which they may be keeping for their friends. They are a timid race, and in bodily development often resemble the aborigines of Australia. They have thin legs and arms, and large protruding abdomens, caused by the coarse, indigestible food they eat. Their children's eyes lack lustre; I never saw them at play. A few Bechuanas may go into a village of Balakhari and domineer over them with impunity; but when the same adventurers meet the Bushmen, they are fain to change their manners to fawning sycophancy; they know that if the request for tobacco is refused, those free sons of the desert may settle the point as to its possession by a poisoned arrow."*

Ever in fear of the visit of unfriendly—or, what is just the same, stronger tribes of Bechuanas—the Balakari lead a life even more miserable than their wretched home affords them. To avoid these marauders they live at a distance from water, and not unfrequently conceal their stores by burying them in a sandpit, and making a fire over the spot to efface any traces of the ground having been recently disturbed. The water is conveyed from the scattered desert pools by the women in ostrich shells. Each ostrich shell has a hole in the end of it, such as would admit one's finger, and each woman will carry for long distances twenty or thirty of these primitive water-vessels in a net or bag slung over her back. "The women tie a bunch of grass to one end of a reed about two feet long, and insert it into a hole dug as deep as the arm will reach, then ram down the wet sand firmly round it. Applying the mouth to the free end of the reed, they form a vacuum in the grass beneath, in which the water collects, and in a short time rises into the mouth. An egg-shell is placed on the ground alongside the reed, some inches below the mouth of the sucker; a straw guides the water into the hole of the vessel, as she draws mouthful after mouthful from below. The water is made to pass along the outside, not through the straw. If any one will attempt to squirt water into a bottle placed some distance below his mouth, he will perceive the wisdom of the Bushwoman's contrivance for giving the stream direction by means of a straw. The whole stock of water is thus passed through the woman's mouth as a pump, and when taken home is carefully buried. I have come into villages where, had we acted a domineering part and rummaged every hut, we should have found nothing; but by sitting down quietly, and waiting with patience until the villagers were led to form a favourable opinion of us, a woman would bring out a shellful of the precious fluid from I know not where."

Before passing from this sketch of one of the Bechuana offshoots, let me remark that

* "Missionary Travels" (first edition), p. 51.

though styled a desert, the Kalahari is by no means so. In addition to affording a subsistence for multitudes of wild animals, the skins of which have a visible effect on the peltry markets of the world, and various *regular* inhabitants, it has at one time and another afforded refuge to many a fugitive tribe. First the Balakari, and after them the unfortunate Bechuana tribe took shelter in it, as their lands were overturned by the Matebele, another Kaffir tribe. In their turn the Backwains, Bangwaktze, and Bamangwata—all Kaffir tribes—fled hither, hotly pursued by the Matebele marauders, hundreds of whom met a thirsty grave in their attempts to follow through the desert paths. The Matebele had come from the well-watered north-east, and unable to endure thirst for long periods they perished in the waterless track, into which a false guide, an emissary of one of the hunted chiefs, had led them for hundreds of miles. On one occasion a party of these marauders entered a Bushman village, and demanded water. They were calmly told that they had none, and never used any. Thinking to compel them to bring it forth, the robbers watched day and night for several days; until tormented by thirst they could no longer endure they cried out, "Yak! yak! these are not men; let us go!" and go they did.

Another of these branches from the great Bechuana tribe of Kaffirs are the Makololo, or Basuti. More fortunate, however, than their compatriots the Balakari, they inhabit a comparatively fertile country, but are nevertheless an example of the vicissitudes we illustrated in the case of the latter people. Originally a branch of the Bechuana, as we have already mentioned, they were conquered and organised by the celebrated chief, named Sebituane, into a formidable people incorporated with the tribes whom he had conquered. During his lifetime, this Makololo kingdom survived in prosperity; but under the reign of his son it began to fall to pieces, and in 1864 entirely broke up into the scattered tribes it was originally formed out of. To a great extent, they differ from the other Kaffir tribes, in the fact that they are not nomadic, but, living on the banks of the Zambesi, are canoe-men and fishers. In *physique*, the Makololo are splendid, being of a light-brown colour, and speaking with a clear deliberate intonation, different from the quick musical jingle characteristic of the language of most of the other Kaffir tribes or nationalities. Their character is rather good, though they have never shown themselves particularly courageous, either in war or in the hunt.

The *Dammaras*—a corruption of *Damup*—"the people" is another, though remote connection of the great Kaffir race. By some writers, such as General Sir Jas. E. Alexander, they are classed as negroes; but though they are rather negroid in appearance, their language shows that we must place them under the Kaffir wing. When they branched off from that people is unknown; their own rather modest account of their origin—viz., that they are descended from a Hottentot mother and a baboon father, though possibly agreeable to certain theorists—having to be dismissed as an aboriginal anthropological myth. Of the Dammaras, there are two divisions, widely different from each other. There are the Dammaras of the plains, who are rich in herds of cattle, which afford a great temptation to the Namaquas, a Hottentot tribe living to the southward of them, and between them and the Orange River. Accordingly, there are never-ending wars between these two people. The Hill Dammaras, on the contrary, own no cattle, and like the Bushmen, subsist by the hunt and on roots. The Hill Dammaras are, from their inferior food, less robust than those of the plains, many of whom, nevertheless, live among the Namaquas as slaves. Sir Jas. Alexander describes

A NUBIAN LADY.

both divisions of Dammaras as black, with woolly hair, small round noses, and thick lips. Their huts are conical, and built of stakes driven into the ground covered with "wattle," *i.e.*, branches plastered over with clay. The Plain Dammaras are circumcised, and extract two front teeth of the lower jaw. With the exception of a piece of skin about the waist, reaching to the knees, men and women are almost naked, though in war-time the men wear a plume of ostrich feathers, and a leopard or lion skin thrown over their shoulders, with sandals of the Bechuana type, which are, however, never worn by women. Bows, arrows, and a short javelin (or *assagais*) are their weapons. It is probable that the Hill Dammaras are—as Prichard has pointed out—like most outcast races, a mixed people, and more or less intermingled with the Namaquas with whom they live.*

To describe all of these tribes, or national subdivisions in detail, would be a task which would occupy space far beyond our limits, if even it were necessary. They are all subdivisions of the same race, and though, in course of time, they have taken up customs peculiar to each division, yet, on the whole, there is a broad similarity in many of their habits. Accordingly, we will sketch these out in general detail, adding, when necessary, a reference to the tribe or nationality, which a particular trait may be specially characteristic of.

Appearance and General Character.

In complexion the Kaffirs are not black, but blackish-red; their hair is crisp, inclining to woolly, but the nose is not so flat, nor the complexion so dark, as a rule, as that of the negro. They have also shown far more aptitude for civilisation than the black man. Where they came from will ever remain a mystery. By some this region is believed to be the north of Africa, or even Asia, but there is no good ground for the belief that they are Arabians. Many of them are so negro-like that from whatever region they originally came, they seem not only to have driven out the aboriginal population, but to have, to some extent at least, commingled with them, or with some negroid people. In disposition they are cheerful, careless, and light-hearted. Their wardrobe costs them (as it consists of) next to nothing, and living under a despotic government, to which they have been accustomed from childhood to look up to as allowing them their lives under a most unstable tenure—their lease of existence being liable to be cut short at any moment, at the will or caprice of the king or chief—they became in time indifferent to it, and free from the harassing care about death, which those living in greater security of life are apt to be encumbered with. That this is the reason I have little doubt, for when the Kaffirs come to live under the British Government, and become accustomed to look upon their lives as their own, they get just as anxious and careworn as the most of us. Their intellect is good, and their mind subtle and keen at argument. Gil Blas never lay in wait with more zest for the unwary traveller with whom to enter into a logical discussion, than does Bishop Colenso's "intelligent Zulu." He is ever ready for an argument, and is skilful to the last degree in the unfruitful work of chopping words and splitting hairs. Unlike some savages, the Kaffir is not only dignified in his bearing, but with a high sense of honour, and is far from revengeful or ready to take affront at trifles. He is, moreover, fond of his little joke, even though this savours of the practical, and is affectionate to his family, attached to his home and country,

* Vol. ii., pp. 378, 408, 431.

sociable in all the relations of life, and hospitable so far as means will admit of; so that the *tout ensemble* of the Kaffir character is far from an unpleasant one.

Speaking of the hospitality of one of the allied Kaffir nations in Makololo, Livingstone writes:—"The people of every village treated us most liberally, presenting, beside oxen, buttermilk and meal, more than we could stow away in our canoes. The cows in this valley are now yielding, as they frequently do, more milk than the people can use, and both men and women present butter in such quantities, that I shall be able to refresh my men as we go along. Anointing the skin prevents the excessive evaporation of the fluids of the body, and acts as clothing in both sun and shade. They always make their presents gracefully. When an ox was given, the owner would say, 'Here is a bit of bread for you.' This was pleasing, for I had been accustomed to the Bechuanas presenting a miserable goat, with the pompous exclamation, 'Behold an ox!' The women persisted in giving me copious supplies of shrill praises, or 'lullilooing;' but although I frequently told them to modify their 'great lords' and 'great lions' to more humble expressions, they so evidently intended to do me honour, that I could not help being pleased with the poor creatures' wishes for our success."

When the Doctor left them for the Cape for a time, they made a garden and planted maize for him, that he might have food to eat when he returned "as well as other people." It is the universal rule of the country that the chief should feed all strangers who come to him on special business; but though a present is usually given to him in return, nothing—unless the aboriginal custom has been much modified—is asked in return. Livingstone complains that Europeans—often with the best of intentions—by their conduct spoil the feeling that hospitality is the sacred duty of the chiefs. On the contrary, under other circumstances it would be laudable. No sooner do Europeans arrive in a village than they offer to purchase food; and, instead of waiting until a meal has been prepared for them in the evening, cook themselves, and ever afterwards decline to partake of what is made ready for their use. A present is also made, and before long the natives expect a gift without any equivalent having been offered. If a stranger has an acquaintance among the under chiefs, they turn aside to his establishment, and are treated quite as hospitably as among the higher civil dignitaries. Hospitality is so engrained in their social economy, that one of the most cogent arguments in their favour of polygamy is, that a man with one wife is unable to entertain strangers in the manner he ought; and more especially is this a weighty reason, when the women are the chief cultivators, and have control over the corn and other stores. It must, however, be added, that, among the Kaffirs as elsewhere, those who have no friends are very apt to suffer from hunger when travelling.

On the other hand the honesty of the Makololo affords a brilliant but most exceptional contrast to the dishonesty of other tribes. Thus, for instance, the Bechuanas are notorious thieves. Dr. Moffat—the father-in-law of Dr. Livingstone, and little less celebrated as a missionary—who resided for many years among this tribe, and who would scarcely be inclined to underestimate what virtues they possess, declares himself most unreservedly on this point. "Some nights, or rather mornings," writes this eminent man, "we had to record thefts committed in the course of twenty-four hours, in our house, our smith-shop, our garden, and among our cattle in the fields. These they have more than once driven into a bog or mire, at a late hour informing us of the accident, as they termed it; and as it was then too dark to render assistance, one or more would fall a prey to hyænas or hungry natives. One night they entered our cattle-fold,

killed one of our best draught oxen, and carried the whole away, except one shoulder. We were compelled to use much meat, from the great scarcity of grain and vegetables; our sheep we had to purchase at a distance, and very thankful might we be if, out of twenty, we secured the largest half for ourselves. They would break their legs, cut off their tails, and more frequently carry off the whole carcase. Tools, such as saws, axes, and adzes, were losses severely felt, as we could not at that time replace them, when there was no intercourse with the colony. Some of our tools and utensils which they stole, on finding the metal not what they expected, they would bring back, beaten into all shapes, and offer them in exchange for some other articles of value. Knives were always eagerly coveted; our metal spoons they melted, and

BUSHMEN'S "KRAAL."

when we were supplied with plated iron ones, which they found not pliable, they supposed them bewitched. Very often, when employed working at a distance from the house, if there was no one in whom he could confide, the missionary would be compelled to carry them all to the place where he went to seek a glass of water, well knowing that if they were left they would take wings before he could return." They would steal anything and everything—the pot the missionary was cooking his food in, the meat out of the pot, the water out of the canals he was irrigating his garden with, the vegetables he raised, and would even rob the missionary's house while he was preaching. Unlike most savage people, they do not spare their own race, pilfering from other Bechuanas as readily as from the whites, and even the sacred person of the chief forms no ægis to their thieving propensities, his property being as freely pilfered as that of the meanest member of his tribe. Their mendacity, combined with a large amount of insolence and knavish impertinence, seems to have no bounds. The worst of it all is, that, like the Spartans,

they do not look upon theft as a crime, a trait of character they share with most savages, whose only idea of the turpitude of sin consists in the grievousness of being *found out*, and the punishment which ensues as a natural consequence. An idea of wrong, derived from innate moral consciousness, seems never to enter into their mental organisation. The common dress of the men —as well as the women—consists of the *kaross*, or cloak of the skins of wild animals, though of late years they have to a great extent discarded it in favour of the European blanket. Feathers as head-ornaments, a waistcloth, and an endless variety of bracelets, necklaces, leg-ornaments, &c.,

KAFFIR VILLAGE.

of beads, teeth, ivory, and various tags, complete the male ornaments. The women's dress bears a considerable resemblance to that of the men. In early life neither boys nor girls wear any clothing—unless, indeed, a shining coat of oil and paint, if the parents can afford it, is to be looked upon in this light. After she has arrived at years of womanhood an apron is her first and almost only garment until she marries. This apron consists mainly in a series of fringed cords suspended from a beaded belt, but varies in grandeur according to the wealth or rank of the lady's parents or husband. After she is betrothed a petticoat of soft leather is added to this apron, and her married costume is completed by the young wife shaving off her hair, leaving only an upright, well-greased and well-painted tuft on the top of her head. A piece of skin, beaded down the middle, and suspended from the chest as low as the knee, is also a frequent addition to Kaffir female wardrobe. Bracelets around the arms, wrists, legs, and

ankles are as equally popular among the women as among the men. For their heads a much-valued ornament is a circlet of beads, or a girdle of greased leather, worn gracefully around the waist. Finally, we may mention that porcupine quills worn in the woolly locks of the Kaffir belle on high occasions, such as dances, &c., are looked upon as diamonds and pearls are in more civilised (?) society. Earrings are worn by both sexes, and are usually of great size, being enlarged yearly by larger and larger ornaments being forced through the original hole made in the lobe until an ancient dandy is capable of wearing as an auricular ornament such elegancies as a snuffbox, an ivory door-knob, or some equally appropriate bit of jewellery.

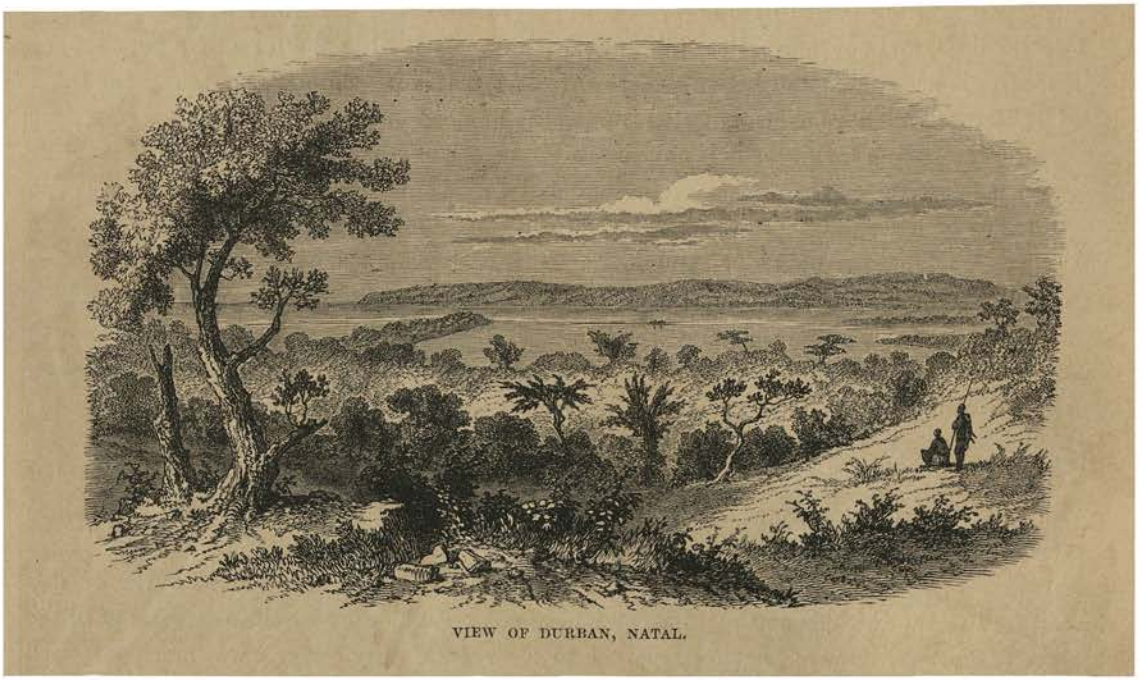
Their *huts*, like those of most African tribes, are circular erections thatched with reeds, and sometimes plastered interiorly with clay (p. 237). They have been likened most appropriately to a beehive, or to the winter snow-house erected by the Eskimo. Of all the Kaffir tribes, the Bechuanas are the most skilful architects, building really substantial and comfortable dwellings; the bulk of the labour in this, as in nearly everything else, falling to the lot of the women, the men simply looking on and suggesting improvements; this employment being one in which the Kaffir gentleman peculiarly excels. Hard work is hardly so much in his way. Outside them are few ornaments of any description, with the exception of the skulls of departed cows slaughtered at feasts, and placed there to demonstrate to all passers-by the magnificence of the indwellers, who can afford and are liberal enough to have beef at their banquets. There is no chimney, the smoke escaping by holes in the roof as best it may.

Unwelcome guests are debarred entrance by a door of wicker-work. The interior is rude but comfortable. To the roof is suspended a bunch of maize, all blackened by the smoke, which hangs in the form of flakes of soot from the ears and leaves. Around are placed pots for holding milk and beer. The floor is cleanly swept, and will, in some of those of the better class, be made out of kneaded clay, taken from the white ant-hills or nests. No cooking is done in the hut. In villages, at least, this is performed in a special hut set apart for the purpose, and which, though common property, is a rather rude affair, being only built so as to protect the cooks from the wind, but from no other inclemencies of the weather. It not unfrequently happens that the pillars of the dwelling-hut are ornamented with beads, so thickly laced on that the post seems as if cased in them. The huts are placed in groups or hamlets, known to Europeans as *kraals*, surrounded by a general fence. Inside of this, and in the middle of the village, is a second enclosure for cattle, in addition to a smaller fenced-off place for the calves. The chief's house and harem are at the other side of the enclosure, opposite to the gate. This harem is guarded, not by eunuchs, but a guard of naked warriors, who are selected for one qualification, and one alone—viz., *their extreme ugliness*. For this office, as well as that of shutting the gates of the enclosure by night, the most deformed and ill-favoured of the tribesmen are selected; under the idea that they will be all the more inclined to perform their duties in a stern uncompromising way, when their sense of allegiance to the chief is not weakened by their being favoured in the eyes of the ladies of that dignitary's family. Into the inner enclosure (or *isa-baya* as it is called) the cows are driven and milked every night by the men, the women, curiously enough, not being allowed to enter the enclosure under pain of death. This work of milking the cows is about the only household labour the Kaffir male performs, but in this he takes great pride. While milking, he continually screams, speaks in a loud voice, and whistles, to encourage the cow to give up her milk, so that

Kaffir cows can only be milked by Kaffirs. Unless this whistling, shouting, &c., goes on during the operation, the animal refuses to yield her milk. Cows constitute the wealth of all the Kaffir tribes. Everything is valued according to its equivalent in cows, up to a wife, whose market value is well understood to be eight cows. Most of their wars are instigated by a desire to increase their bovine wealth; the consequence of every individual being in exact proportion to the number of cattle which he possesses. In their herds they take great pride and care. On certain days of the year they train their horns in peculiar fantastic forms. The very proverbs of the people are mixed up with allusions to their pastoral pursuits. Thus, while we say that "you cannot get the breeches off a Highlandman," the Kaffir in allusion to a similar difficulty in getting payment where no assets exist, remarks regarding the difficulty of getting tossed by a hornless cow. Without cattle the Kaffir would be helpless. He eats its flesh, and consumes its milk mixed with maizemeal in the form of a porridge, or drinks it after it has soured and begun to ferment. After this fermentation has set in, the thick clotted substance which remains is eaten under the name of *amasi*. This constitutes a great portion of the Kaffir's food, for it is only on high occasions that he can afford to eat meat. Again, he uses his cattle as beasts of burden and for riding purposes, the place of a bridle being supplied by a cord attached to the two ends of a stick through the nostrils of this somewhat peculiar steed. He uses no saddle, and is far from a graceful rider; a seaman on horseback is an elegant object in comparison; while a tailor indulging in equitation is absolutely a pleasing sight when put alongside of the jolting, jerking, and rolling from side to side which constitutes the "cowmanship" of the Kaffir. Horses are now, however, gradually superseding the ox as a riding animal, though some steady old conservative gentlemen stick with characteristic pertinacity to the original beast of burden of their ancestors.

We have spoken of the annual training of the horns of the cattle. An early traveller in South Africa—the celebrated French naturalist, Le Vaillant—has so graphically described the process that we cannot do better than quote him—"I had not yet," he writes, "taken a near view of the horned cattle which they brought with them, because at break of day they strayed to the thickets and pastures, and were not brought back by their keepers until the evening. One day, however, having repaired to their *kraal* very early, I was much surprised when I first beheld one of these animals. I scarcely knew them to be oxen and cows, not only on account of their being much smaller than ours, since I observed in them the same form and the same fundamental character, in which I could not be deceived, but on account of the multiplicity of their horns, and the variety of their different twistings. They had a great resemblance to the marine productions known by naturalists under the name of 'stags' horns.' Being at this time persuaded that these concretions, of which I had no idea, were a peculiar present of Nature, I considered the Kaffir oxen as a variety of the species; but I was undeceived by my guide, who informed me that this was only the effect of their invention and taste, and that by means of a process with which they were well acquainted, they could not only multiply these horns, but also give them any form that their imaginations might suggest. Having offered to exhibit their skill in my presence if I had any desire of learning their method, it appeared to me so new and uncommon that I was willing to secure an opportunity, and for several days I attended a regular course of lessons on this subject. They take the animal at as early an age as possible, and when the horns begin to appear they make a small vertical division in them

with a saw, or any other instrument that may be substituted for it, and divide them into two parts. This division makes the horns, yet tender, separate of themselves, so that in time the animal has four very distinct ones. If they want to have six, or even more, similar notches made with the saw produce as many as may be required. But if they are desirous of forcing one of these divisions in the whole horn to form, for example, a complete circle, they cut away from the point, which must not be hurt, a small portion of its thickness, and this amputation, often renewed, and with much patience, makes the horn bend in a contrary direction, and the point meeting the root, it exhibits the appearance of a perfect circle. As it is certain that incisions always cause a greater or less degree of bending, it may be readily conceived that every variation that caprice can imagine may be produced by this simple method. In short

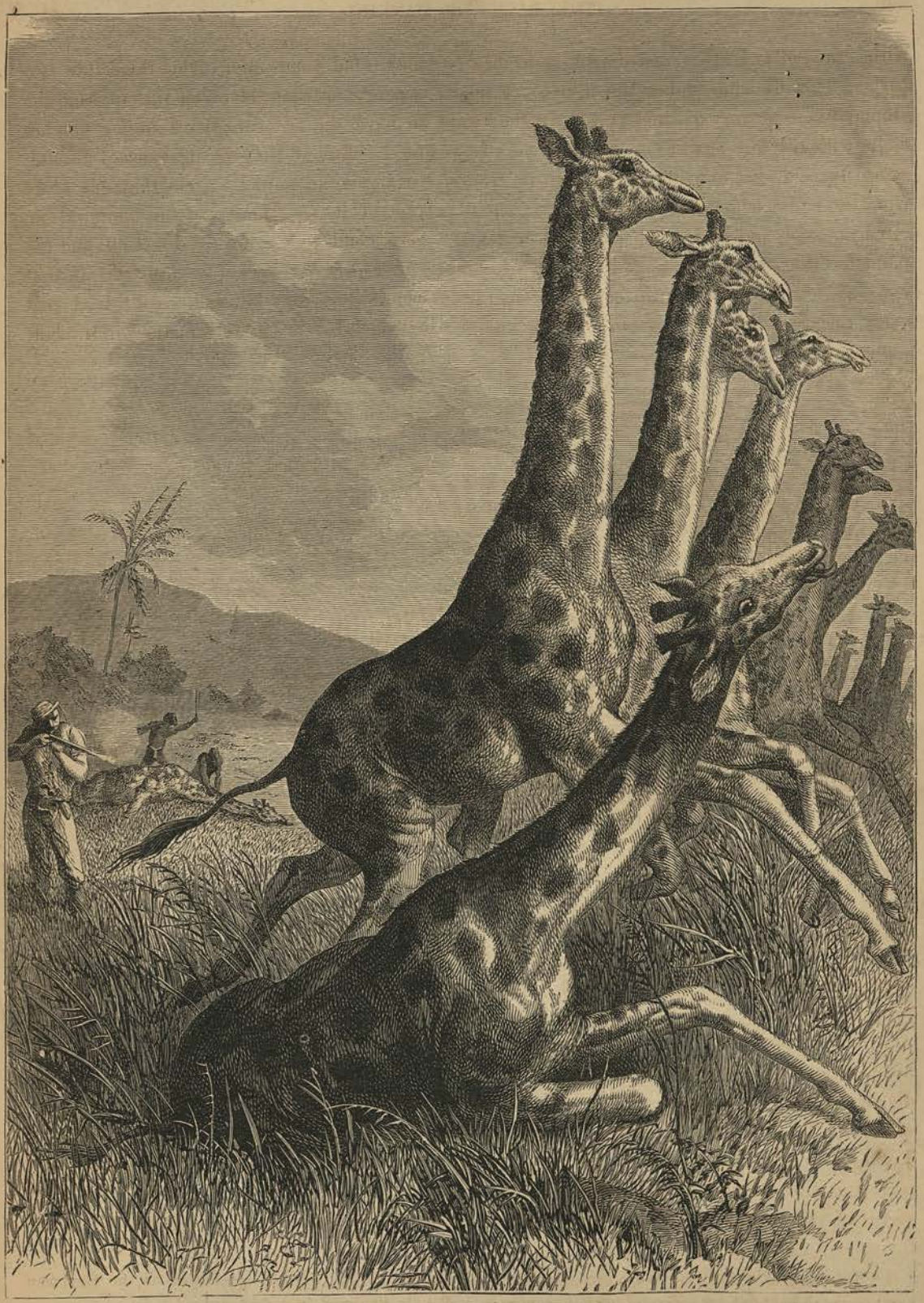


VIEW OF DURBAN, NATAL.

one must be born a Kaffir, and have his taste and patience, to submit to that minute care and unwearied attention required for this operation, which in Kaffirland can only be useless, but in other climates would be hurtful," in so far that the cattle would be unable to protect themselves from wild animals.*

Before concluding this sketch of one phase of Kaffir domestic economy, we may mention another peculiar custom connected with it, as found among the Backwains, a sub-division of the Bechuanas—namely, the custom of men of little consequence attaching themselves to the household of greater ones. Among the chiefs of this tribe it is customary, Livingstone tells us, as among other people, savage and civilised, to cement their power by marrying the daughters of sub-chiefs. The government is patriarchal, each man being, by virtue of paternity, the chief over his own family. His children accordingly, when they grow

* This custom of twisting the horns of cattle is a very ancient one, as it is represented on the Egyptian monuments as having been practised in that country, as well as in Ethiopia, in early times.



GIRAFFE-SHOOTING IN AFRICA.

up, build their huts around his, and thus it happens that the greater a man's family the more powerful he is. This is the reason why children are looked upon as great blessings, and, independently of any natural affection on the part of the parent, is also a cogent reason for treating them kindly. In the centre of each circle of huts there is a place called the *kotla*, with a fire, which is used as the central meeting-place for the family. Here they sit all day long, eating, working, or gossiping over the tribal or village news. "A poor man attaches himself to the *kotla* of a rich one, and is considered a child of the latter. An under-chief has a number of these circles around his, and the collection of *kotlas* around the great one in the middle of the whole, namely, that of the principal chief, constitutes the town. The circle of huts immediately around the *kotla* of the chief is composed of the huts of his wives, and those of his blood relations. He attaches the under chiefs to himself and his government by marrying their daughters, or inducing his brothers to do so. They are fond of the relationship to great families. If you meet a party of strangers, and the head man's relationship to some uncle of a certain chief is not at once proclaimed by his attendants, you may hear him whispering 'Tell him who I am.' This usually involves a counting on the fingers of a part of his genealogical tree, and ends in the important announcement that the head of the party is half-cousin to some well-known ruler." In fact, so far as this pride of being related even to the fortieth cousinship to some "big chief" is concerned, we might have been discussing the custom of Inverness-shire instead of Kaffirland. Both regions were at one time under a similar feudal system, and the result is much the same in the two regions—the Kaffir having the advantage, if anything, over the Scottish Highlander in this respect.

Marriage.

The Kaffirs believe in marrying early—*and often*. Polygamy is an institution amongst them, a man's wives being only limited by his ability and willingness to buy them. The price of this article of domestic economy in the Kaffir ready reckoner we have already incidentally noted—viz., eight cows = one wife, though in the case of exceptionally ugly or useless damsels the price may be lowered to five; or when she is a lady of extraordinary beauty or rank the price set against her may be as high as fourteen.* Beyond that quotation there are no records of transactions having been effected in the matrimonial market of Kaffirland. Occasionally it will happen that a poor man, anxious to curry favour, or for the sake of the honour and influence which such a high connection may be expected to secure, will come humbly and proffer his daughter as a wife to the king or to some high chief, without payment; but these are exceptional cases, and cannot be looked upon as even a distant approximation to the universal rule of Kaffirland, which is, no cow, no wife. The wives do all the work, and bear all the blows and hard usage. It is the old, old story of savage married life over again. From her youth upward she knows no other lot than that of a household drudge. From building the house, to planting the seed and preparing the food, all the work falls to her lot. Accordingly, polygamy, if not popular with the women, is at least tolerated by them in so far that it divides the household duties among several, and so makes their life less

* Of course all this is very barbarous. But we must remember that cattle *v.* wives was an old method of commerce among the primitive inhabitants of Britain, and that among the same people, as well as in comparatively recent times in Brittany and Wales, "marriage by force" prevailed.

wearisome and irksome than it would otherwise be. The first wife, as is usual among all savages, has also a pre-eminence over the others, though it commonly happens that the youngest and strongest is the favourite of the husband. Each wife has a hut of her own; nevertheless, much jealousy and bickering prevail amongst them, and not unfrequently the husband has to call in the sharp arbitrator of the stick to settle disputes, or to protect the favourite wife from ill-usage by the other older and less-favoured ones. If you ask a native how he can treat his wife so hardly, he will, with the most unabashed countenance, inform you that he bought her and paid for her; therefore, is she not his own? When he pays for an ox he works it, does he not? what more is a wife? This is, perhaps, the extreme view, but it is absolutely the gist of a recorded conversation with a native. Still, in many cases the wife is a woman of some importance. The civilisation of the Kaffir is comparatively high; and accordingly, we might expect, that though woman has to suffer much, yet that the natural laws of society would extend some protection over her, if for nothing else than to protect the males of her family. Accordingly, when a man marries a wife for the first time, all the cows that he possesses are regarded as her property. The milk she uses for the support of herself and family, and after the birth of her first son, they are called his property. "Theoretically," writes Mr. Shooter—one of the best authorities on Kaffir customs—"the husband can neither sell nor dispose of them [the cattle] without the wife's consent. If he wish to take a second wife, and require any of these cattle for the purpose, he must obtain her concurrence. When I asked a native how this was to be procured, he said by flattery and coaxing, or if that did not succeed, by bothering her until she yielded, and told him not to do so to-morrow—*i.e.*, for the future. Sometimes she becomes angry, and tells him to take all, for they are not hers, but his. If she comply with her husband's polygamous desires, and furnish cattle to purchase a new wife, she will be entitled to her services, and will call her *my* wife. She will also be entitled to the cattle received for a new wife's eldest daughter. The cattle assigned to the second wife are subject to the same rules, and so on, while fresh wives are taken. Any wife may furnish the cattle necessary to add a new member to the harem, and with the same consequences as resulted to the first wife; but it seems that the queen, as the first is called, can claim the right of refusal." If a man dies, his property is equally divided among his children—*i.e.*, supposing the first or head wife had no son. But if she had, then he inherits all that his father has, though, if there be several wives and each has a son, then this eldest son of each house inherits the property belonging to that house, though the eldest son of the head wife exercises much authority over the others. If a man dies without sons, then the nearest of male kin inherits his property, and if he has no male relatives, the chief becomes (as amongst us) the *ultima hæres*. The women only in very exceptional cases inherit anything, being looked upon as so much property to be disposed of, and inherited like the cattle and other effects. A girl who, therefore, becomes an orphan, goes to the house of the man who inherits her father's property, and who acts to her, at least so far as disposing of her in marriage goes, exactly as her father—that is, he finds her a husband, and receives the bovine equivalent in exchange for her. Even should she have no male relatives, the chief is then bound to act *in loco parentis*. She may even go to another tribe (and the exigencies of war will sometimes compel an orphan to do so), and claim the protection of the chief or some other man. She is always received cordially, and for the simple reason that she can always be made useful, and

at the worst is good for eight cows. If, however, the girl's male relatives should turn up, then the temporary guardian is bound to hand her over to them; or if she has been married, to pay over the cows he had received for her, with, however, a deduction for her maintenance, and any other expenses incurred on her behalf. To sell a girl is no degradation in the parent's eye; to be sold is an honour, and is looked upon by the girl as an honour rendered to her, and her purchaser is quite proud of what he has paid. The parents and the girl look upon a high price as complimentary to the beauty or other merits of the damsel, and she sits by, an interested and proud listener, to the haggling going on in reference to the price put on her charms. A Kaffir

A BLACK RHINOCEROS "TURNING."

suitor would, on the other hand, think himself demeaned did he accept a wife without paying for her. It would look like as if he was so poor that he could not afford to pay for the luxury.

Here again we will place ourselves under obligations to Mr. Shooter. Before giving this extract I may mention that payment, unless under very exceptional circumstances, is made in advance, "time bargains" not being in favour with gentlemen in Kaffraria having uxorial stock to dispose of. As soon as the payment is made she is delivered over to her husband, though usually she gets a few weeks' notice of her fate. "Barbarous as they are," writes Mr. Shooter, "the Kaffirs are aware that it is better to reason with a woman than to beat her; and I am inclined to think that moral means are usually employed to induce a girl to adopt her parents' choice before physical arguments are resorted to. Sometimes very elaborate efforts are made, as I have been told, to produce this effect. The first step is to speak well of the man in her presence; the

kraal conspire to praise him, her sisters praise him, all the admirers of his cattle praise him, he was never so praised before. Unless she is very resolute, the girl may now perhaps be prevailed on to see him, and a messenger is despatched to communicate the hopeful fact, and to summon him to the *kraal*. Without loss of time he prepares to show himself to the best advantage; he goes down to the river, and having carefully washed his dark person, he comes up again, dripping and shining like a dusky Triton; but the sun soon dries his skin, and now he shines again with grease. His dancing attire is put on, a vessel of water serving for a mirror, and thus clothed in his best, and carrying shield and *assagai*, he sets forth with beating heart and

ELEPHANT-HUNTING BY THE HAMRAN ARABS.

gallant step to do battle with the scornful belle. Having reached the *kraal*, he is received with a hearty welcome, and squatting down in the family 'circle' (which is here something more than a figure of speech), he waits the lady's appearance. Then having surveyed him sufficiently in his present attitude, she desires him, through her brother (for she will not speak to him), to stand up and exhibit his proportions. The modest man is embarrassed, but the mother encourages him, and while the young ones laugh and jeer, he rises before the damsel. She now scrutinises him in this position, and having balanced the merits and defects of a first view, desires him (through the same medium as before) to turn round and favour her with a different aspect. At length he receives permission to squat again, when she retires as mute as she came. The family troop rush after her, impatient to learn her decision; but she declines to be hasty—she has not seen him walk, and perhaps he limps. So, next morning, the unfortunate man

appears in the cattle-fold to exhibit his paces before a large assembly. A volley of praises is showered upon him by the interested spectators; and perhaps the girl has come to think as they think, and signifies her approval. In this case arrangements are made for the betrothal."

In most cases the acceptance or not of a man lies with the girl herself, and cases have occurred where the suitor has been so very ugly as to be unable to obtain a wife anywhere. In this respect the Kaffir ladies show better taste than their sisters in Europe, where this operates as no obstacle in a matrimonial adventure so long as the *cow* equivalent is possessed by the ill-favoured lover. Elopements are also not unknown, but the pride of a Kaffir in most cases rebels against this; he likes to have the credit of paying for his wife after the legitimate manner. That much affection is wasted, as a rule, by the Kaffir husband on his wife or wives can hardly be expected, but it is too sweeping an assertion to say, as Lichtenstein has in regard to the Koussa Kaffir, that in every case there is no feeling of love in marriage.*

Among the Makololo the wife occupies a higher rank than is usual among other tribes. True, she is purchased, but her purchase money is only looked upon as an equivalent to her father for the loss of her services, and as payment for any children which she may bear to her husband, and which by law belong not to the father but to the grandfather. The wife, even when purchased, is still not wholly her husband's, her father's right of property in her being so far secured that if she dies her husband must pay her parents an ox as compensation. Though polygamy prevails among the Makololo, yet, unlike most of the other Kaffir tribes, the men take their share of work, carving boxes, making wooden pots, bowls, jars, &c., while each wife cultivates a piece of land, and so adds to the family wealth. Here we see polygamy in its best form, and not altogether an unmitigated evil. The widely-spread savage custom of marriage by force prevails also among some of the Kaffir tribes. The Kambas (Wakamba Ukambia), &c., living 400 miles from the coast, and the special traders of South Africa, have still preserved this habit. The wealthy men amongst them marry ten or more wives, who attend to the husband's property—in fact, are simply so many slaves. These marriages are made at fifteen, and even twelve years of age, though it is not uncommon to find persons of twenty or twenty-five years old still unmarried. Dr. Krapf thinks that marriage is checked by the large sum required to be paid for a wife, and also by the fact that the bride must be married off by force after the preliminaries are completed. This is attempted by all the friends and relatives which the bridegroom can muster up, while it is resisted by the friends and relatives of the woman. Now and then the unlucky husband is discomfited, in which case he is driven to seize his wife by stealth, when she is alone in the woods or fetching water from the spring. When she is brought home the price is paid, and the contest is at an end.

The *marriage ceremony* is rather an elaborate affair. Briefly described, the following are the main features of it. The girl, gaily arrayed in her bridal dress, her head shaved with an *assagais* (or javelin), and the shaving-brush-like tuft on her crown painted red, starts in joyous procession to her husband's house, escorted by all her female friends and male relatives, armed to the teeth, but otherwise in gala dress. Oxen are then presented to the bride's mother to cater for the marriage feast, and much by-play ensues, with not a little rough joking on either side. A feast then follows, accompanied with dancing, in which the

* "Travels in South Africa," vol. i., p. 261.

Kaffir youth exerts himself to an extent that threatens, in the eyes of the bystander unaccustomed to such scenes, to every moment dislocate one or more of his limbs. Then the women address the bride in speeches which are anything but complimentary, the substance being chiefly depreciative of herself, her beauty, and her housewifely abilities, accompanied with a hint that her husband must be classed among the individuals with more cows than brain, to have given so much for her. If the object of all this is to keep her pride at being elevated to matronhood in subjection, it seems to have little effect, for both this and the subsequent praises which she receives are well known to be only little pieces of empty Kaffir etiquette, which flow lightly from the glibe tongues of the women, and are received for exactly what they are worth. In the intervals of the dance the bride's father gives the young couple many sage advices regarding their course in life—a course suggested by his experience of the wicked and deceitful world they are beginning to traverse in company. More especially does his fatherly regard for his daughter instigate him to suggest to his future son-in-law that the stick is not necessary to the proper government of a wife or any number of wives, provided the proprietors of these troublesome household goods know the exact way to rule them, and so on in the same strain.

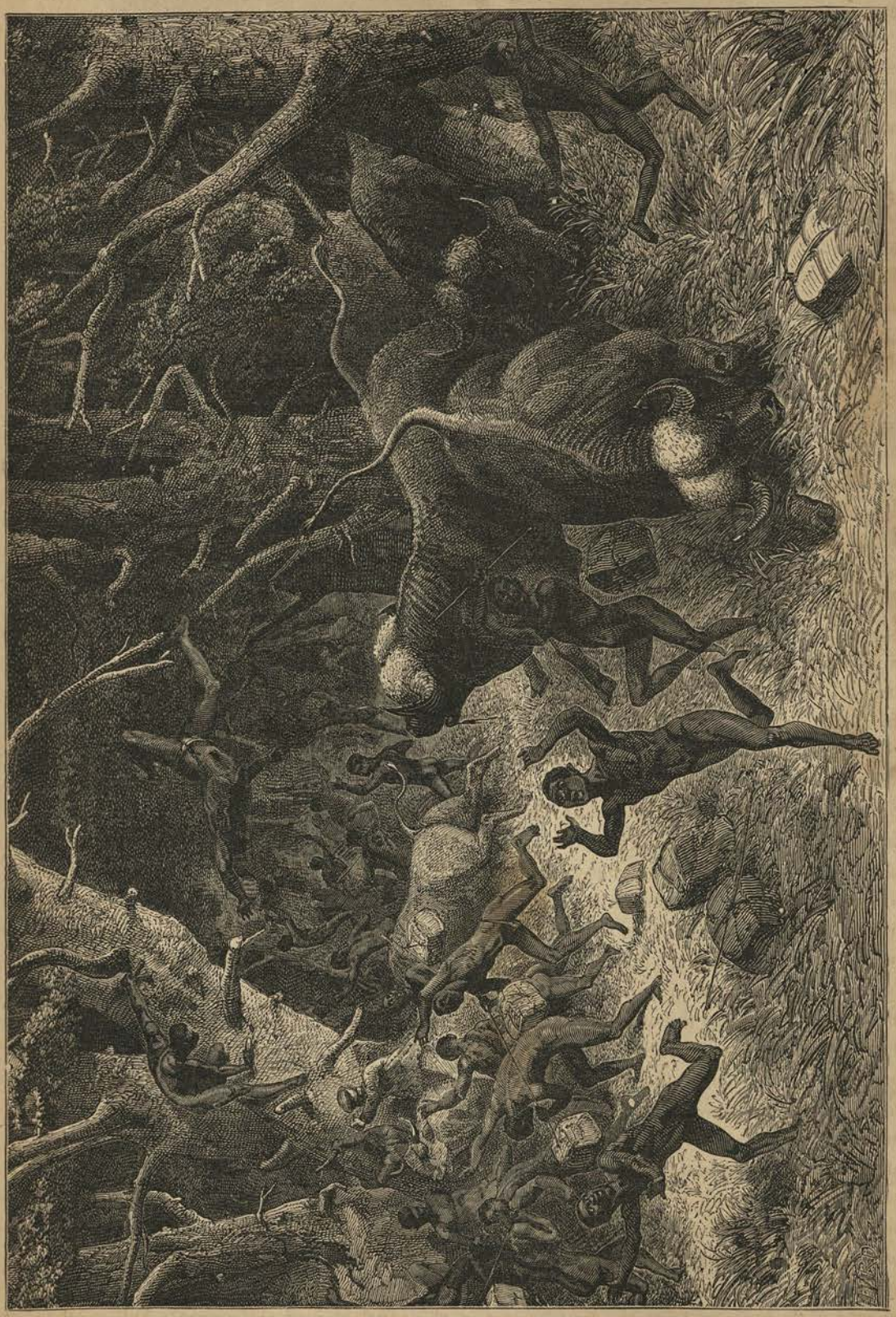
The bride then dances before her husband, taking an opportunity of doing what she will never have another chance of doing with impunity—viz., insulting him and using all sorts of opprobrious epithets towards him, to show that as yet he is not her master: the lady is just now making the most of the short hours of freedom which remain to her. Lastly, the bridegroom presents an ox to the girl. This ox is slaughtered, and now the marriage is complete, the last link of the rather elaborate ceremony having been forged. The girl is then taken home to her husband's house. But the ceremony, though now completed in all its essential forms, is not yet over. After they arrive home the bride's father sends an ox to the young couple, as a token that he is satisfied with the price paid, or that the wife must not be looked upon as property paid for by any number of oxen. The ceremony of which the above is an outline is practised among the Zulus of Natal, but many of the more civilised races are now beginning to abandon many of the old forms, and in any case their fear of being "laughed at" by the whites renders them exceedingly diffident about allowing a stranger to witness their marriage or other rites. Infidelity on a wife's part is punishable by dismissal or death, while the co-respondent is also liable to death, or to pay a fine to the injured husband. Divorce is allowable for various reasons, such as incurable idleness, disobedience to the husband's orders, childlessness, &c.

We have, in former pages of this work, noted with what respect, that not universally popular lady, the mother-in-law, is looked upon by many barbarous or savage races, and how redeeming a feature it is in their otherwise not over-amiable character. We have also to observe the same among the Kaffirs. A man must not look upon his mother-in-law, or speak to her, except in the most formal manner possible. A wife, again, is not allowed to pronounce the name of her husband or of his brothers, though she can communicate with them by any of the various names which every Kaffir takes in addition to that which he receives at birth—these "birth-names" being given owing to the most trivial causes—such as that of a lion or hyena, from the fact that this particular wild animal had been heard to roar on the night the child was born, and so on. A father-in-law is further prohibited from entering the hut in which the wives of any of his sons may be. If he happens to be in a hut, the daughters-in-law are, on the other hand, not allowed to enter until he has left. Like all pieces of

etiquette too strict, and therefore too troublesome in their application, this rule is not very strictly carried out; and a father-in-law too lazy and too careless to be courtier-like in his manner, may buy from his sons the privilege of treating their wives in a manner savouring a little less of the aboriginal Lord Chesterfield.

In every other respect, however, the Kaffir women—whether maids or matrons—are treated as inferiors, and accordingly, owing to the continued ill-usage which they receive, and the hard work to which they are early subjected, they are, except in early youth, by no means so good-looking as the men, a rule pretty universal among all savage tribes among whom the same method of treating the women prevails.

Before dismissing the marriage-customs of the Kaffirs, I may mention a curious law which prevails among the Makololos. Among this tribe it is the custom for the son to inherit his father's wives with the rest of the paternal property, and to adopt them as his own if so it seems fit in his eyes. The children by these wives are, however, in these cases, termed "brothers." If an elder brother dies, the same method is adopted in disposing of his wives as among the ancient Jews—the brother next in age takes them, and the children that may be born of these wives are also styled his "brothers." The chieftainship among the Makololos is inherited by the eldest son of the "queen," or head-wife of the chief. If she dies, another wife is selected for the same position, and enjoys the same privileges, even though it happens that she may be a younger woman than the rest of the surviving wives. In some cases the wives of a dead chief are presented to influential sub-chiefs, as another method of strengthening the influence of the new ruler. Owing to the fact that the men among the Makololos are now fewer than formerly (many of them having been cut off by fevers), the women complain that on account of this disproportion of the sexes, they are not so highly valued as formerly. The women have generally escaped the fevers, but they are less fruitful than formerly, and to their complaint of being undervalued on account of the disproportion of the sexes, they now add the scarcely less grievous one of the want of children, for whom, Livingstone tells us, their affection is excessive. Except in the way of beautifying their huts and courtyards, the Makololo women have the lightest labours of all the Kaffir sisterhood. "They drink," writes the famous traveller and missionary quoted, "large quantities of *boyáloá*, or *o-álo*, the *búna* of the Arabs, which, being made of the grain called *Holcus sorghum*, or *dursaifi*, in a minute state of subdivision, is very nutritious, and gives that plumpness of form which is considered beautiful. They dislike being seen at their potations by persons of the opposite sex. They cut their woolly hair quite short, and delight in having the whole person shining with butter. Their dress is a kilt reaching to the knees; its material is ox-hide, made as soft as cloth. It is not ungraceful. A soft skin mantle is thrown across the shoulders when the lady is unemployed, but when engaged in any sort of labour she throws this aside and works in the kilt alone. The ornaments most coveted are large brass anklets as thick as the little finger, and armlets of both brass and ivory, the latter often an inch broad. The rings are so heavy that the ankles are often blistered by the weight pressing on them; but it is the fashion, and is borne as magnanimously as tight-lacing and tight shoes among ourselves. Strings of beads are hung around the neck, and the fashionable colours being light green and pink, a trader could get almost anything he chose for beads of these colours. At our religious services in the *kotla*, the Makololo women always behaved with decorum from the first, except at the conclusion of the prayer. When all knelt



KAFFIRS CHARGED BY AFRICAN BUFFALOES.

down, many of those who had children, in following the example of the rest, bent over the little ones; the children, in terror of being crushed to death, set up a simultaneous yell, which so tickled the whole assembly that there was often a subdued titter, to be turned into a hearty laugh as soon as they heard 'amen.' This was not so difficult to overcome in them as similar peccadilloes were in the case of the women further south. Long after we had settled at Mabotsa, when preaching on the most solemn subjects, a woman might be observed to look round, and seeing a neighbour seated on her dress, give her a hunch with her elbow to make her move off; and the other would return it with interest, and perhaps the remark, 'Take the nasty thing away, will you?' Then three or four would begin to hustle the first offenders, and the men to swear at them all, by way of enforcing silence."

Customs Connected with Births.

As soon as a child is born incisions are made in its arms. Into these cuts the medicine-man rubs "medicine," an operation which, though it causes great pain to the children, is renewed for several days in succession, until it is believed that the end sought for—the prosperity of the child in its future life—is secured. The infant is then washed and dried in the smoke. It is then painted red, and if the somewhat strong vitality of the Kaffir child can bear it through this rather rough usage, it is slung in a piece of skin (often highly ornamented) and carried on its mother's back, whilst she is busy at her heavy tasks. Children are generally treated kindly, but if twins are born, then one is always destroyed. This custom is common among some tribes of Indians (vol. i. p. 99) and other people, and is capable of receiving curious comment. It prevails in the island of Bali (one of the Malayan group) where twins are looked upon as an unlucky omen, "and immediately on its being known, the woman with her husband and children is obliged to go and live on the sea-shore, or among the tombs, for the space of a month to purify themselves; after which, they may return into the village, upon a suitable sacrifice being made."* The superstition is, however, widespread, being found in Hindostan, among the Ains of the islands north of Japan, New Guinea, &c. The reason for this prejudice against twins has been attempted to be explained in various ways, but the reason I have heard assigned for it by the North American tribes who practise it, is, that twins reflect on the character of the woman, and moreover, lowers to the level of the inferior animals, who produce many young at a birth. A similar idea seems to be held by other tribes.

Boys are well treated, because they will become warriors, and therefore increase the power of the house. For a similar selfish reason—viz., that they can be sold as wives—girls are also treated well, and not too hard worked, in case it should spoil their good looks, and accordingly their market value, until they receive an offer of marriage. An excellent trait in the Kaffir domestic economy is, that with the exception of destroying one of the twins, infanticide is an unknown crime amongst them. When a boy arrives at the years of maturity, this event is accompanied with certain mysterious ceremonies, the exact nature of which is not clearly known, but the probability is that circumcision is then performed. He receives a three months' holiday, during which period he follows his own devices, before for ever abandoning boyhood and all its frivolous amusements, and entering into the cares of Kaffirdom. He then, by

* Moore, "Notices of the Indian Archipelago," p. 96.

special permission of the chief, assumes the head-ring, which is the distinctive feature of manhood. This badge, however, cannot be assumed until he has signalised himself in the chief's eyes by some signal exploit in war or cattle-stealing. The young man may then marry as many wives as he has cows to purchase them with. All the Kaffir young men are, as a rule, magnificent specimens of manhood, though rather high-shouldered. They possess a wonderful swiftness of foot, and great endurance. Their body is rubbed with grease until it shines as if polished. The little beauty which the woman may possess is, however, very transient. At thirty, when a "well-kept," healthy European woman is hardly at her prime, the Kaffir wife is getting old, and at forty or fifty she is a hideous smoke-dried hag. Grey hairs are much dreaded among all the Kaffir tribes, and nothing—not even a medicine to make them shoot well—is in so much demand from travellers who go amongst them as—*hair dye!*

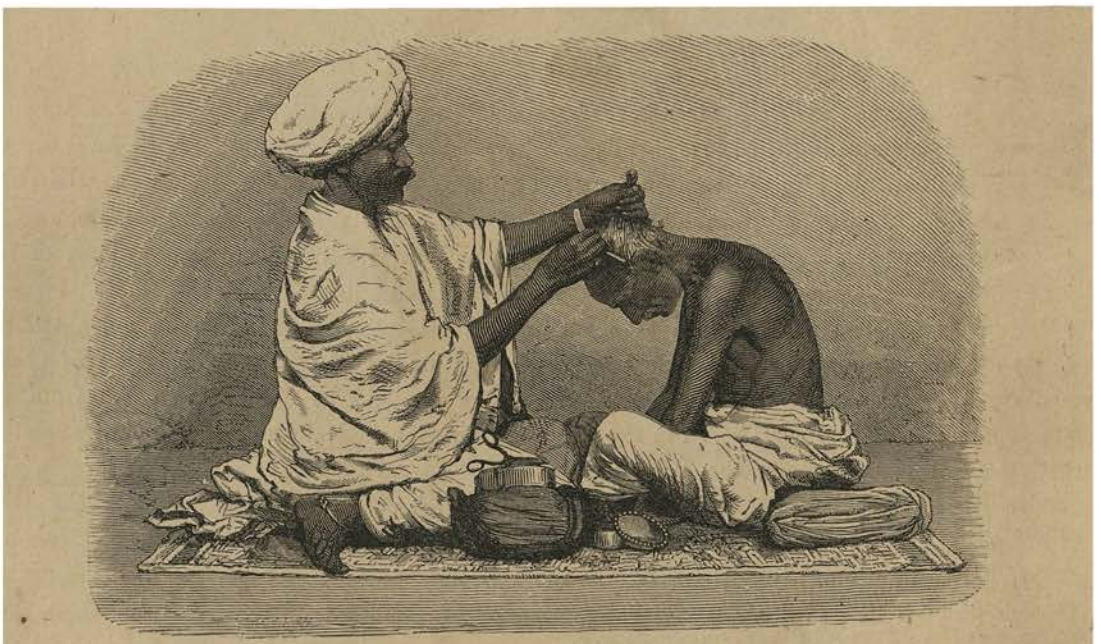
Government.

The general rule of the Kaffir tribes is an absolute monarchy, the villages and *kraals* being governed by chiefs equally absolute; while in others there is a patriarchal form of government, each man, as we have already mentioned (p. 240), being, by virtue of his fatherhood, the chief of his family. No doubt originally this system was the sole form of government, but every now and again there has arisen amongst them some powerful individual who, by dint of his genius, has consolidated into a kingdom the various isolated tribes. Hence the Kaffir "kings" which have frequently caused wars among the aborigines, and have given much trouble to the colonists. Dingan, who figured so extensively in the "Kaffir war," was one of these, and a more perfect specimen of the aboriginal despot it would be difficult to select from the rather extensive assortment which in the course of our ethnological studies have been passed in review before us. Among the Bechuanas there are traces of "very ancient partitions and lordships of tribes." Thus the elder brother of Sechele, a chief very powerful at the time Livingstone resided amongst them, becoming blind, gave over the chieftainship to Sechele's father. At the time Livingstone wrote, the descendants of this man paid no tribute to Sechele, though he was their actual ruler, superior of the head of the family to which they belonged, and was recognised in every other respect as such. Other tribes, again, will not begin to eat the early pumpkins of a new crop until they hear that the Bahurutse has "bitten it," and there is a public ceremony on the occasion—the son of the chief being the first to taste of the new harvest,* thus pointing out that in former times the one tribe owed a sort of allegiance to the other as their Suzerains. Among the Bechuanas, though the government is monarchical, yet it is not altogether an absolute despotism, the king being checked and guided by a *picho*, or parliament, in the midst of which the king sits, and after opening it with a short speech remains silent till all the members have spoken. He then replies, often working himself up into a state of wild, almost frantic excitement, heaping abuse on his opponents, and generally scattering the flowers of South African rhetoric upon the dusky circles of the assembly with reckless profusion.

The Makololo also govern by means of a parliament or council of a similar character. The punishment is awarded by this *picho*, which appoints two men to perform the execution by

* "Missionary Travels," p. 45.

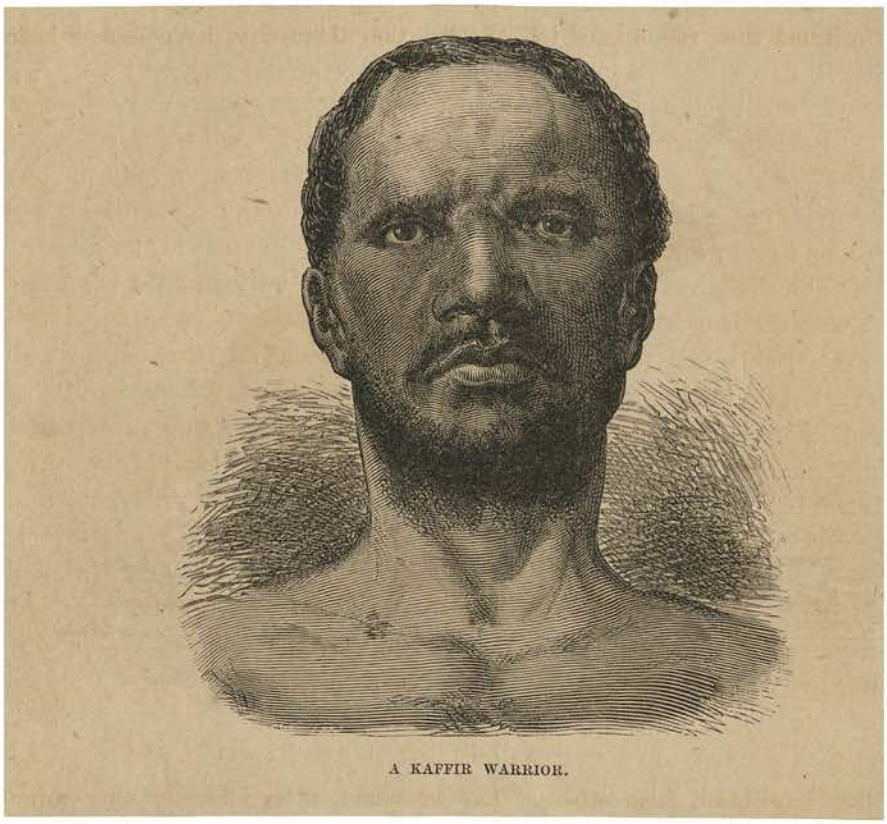
leading the criminal outside the *kraal,* and then quietly spearing him to death. At other times death by drowning or throwing into a part of the river where crocodiles abound is the punishment meted out to the offender. Lesser charges are heard before the chief and expiated by a fine. No oaths are administered, and false witnessing or untruthfulness of any kind are exceedingly rare in the "courts of justice." In these trials the following is the plan pursued: "The complainant asks the man against whom he means to lodge his complaint to come with him to the chief. This is never refused. When both are in the *kotla,* the complainant stands up and states the whole case before the chief and people usually assembled there. He stands a few seconds after he has done this to recollect if he has forgotten anything. The witnesses to whom he has referred then rise up and tell all that they themselves have seen or heard, but



A "COOLIE" BARBER.

nothing that they have heard from others. The defendant, after allowing some minutes to elapse, so that he may not interrupt any of the opposite party, slowly rises, folds his cloak about him, and in the most quiet and deliberate way he can assume, yawning, blowing his nose, &c., begins to explain the affair, denying the charge, or admitting it, as the case may be. Sometimes, when galled by his remarks, the complainant utters a sentence of dissent. The accused turns quietly to him, and says, 'Be silent, I sat still while you were speaking; cannot you do the same? Do you want to have it all to yourself?' And as the audience acquiesce in this bantering, and enforce silence, he goes on until he has finished all he wishes to say in his defence. If he has any witnesses to the truth of the facts of his defence, they give their evidence. No oath is administered, but occasionally, when a statement is questioned, a man will say, 'By my father,' or 'by the chief, it is so.' Their truthfulness among each other is quite remarkable, but their system of government is such that Europeans are not in a position to realise it readily. A poor man will say in his defence against a rich one, 'I am astonished

to hear a man so great as he make a false accusation,' as if the offence of falsehood were felt to be one against society which the individual referred to had the greatest interest in upholding." * All the ivory belongs of right to the king, so that whenever an elephant is killed the tusks are brought to him; but the king in reality only holds it in trust for the people, among whom he shares it. The chiefs are always looked up to with profound respect, though they often exercise their authority in a most despotic and arbitrary manner. When Livingstone first went among the Bechuanas, Sechele, the chief, said to him, "Do you imagine these people will ever believe by your merely talking to them? I can make them do nothing except by



A KAFFIR WARRIOR.

thrashing them, and, if you like, I shall call my head-man, and with our *litupa* (whips of rhinoceros-hide) we will soon make all believe together." The idea of using entreaty and argument seems never to have entered his head. His mode of converting his people to Christianity was of the nature of King Olaf's of Norway. At one period of Livingstone's stay the country was suffering from the effects of a drought, and nobody except Sechele's own family, whom he ordered to attend, came near the meeting. "In former times," said he, "when a chief was fond of hunting, all his people got dogs, and became fond of hunting too. If he was fond of dancing or music, all showed a liking to these amusements. If the chief loved beer, they all rejoiced in strong drink." They were, in a word, perfect courtiers, imitation being with them the most sincere form of flattery.

* "Missionary Travels," p. 183.

Amusements.

There are many, but dancing surpasses all the others in popularity. Toys are exceedingly rare among the children, but the young folks have, nevertheless, abundant games with which to while away their too many leisure hours. One of these games is described by Dr. Livingstone. "The children have merry times, especially in the cool of the evening. One of their games consists of a little girl being carried on the shoulders of two others. She sits with outstretched arms as they walk about with her, and all the rest clap their hands, and stopping before each hut, sing pretty airs, some beating time on their little kilts of cow-skin, and others making a curious humming sound between the songs. Excepting this and the skipping-rope, the play of the girls consists in imitation of the serious work of their mothers, building little huts, making small pots and cooking, and pounding corn in miniature mortars, or hoeing tiny gardens. The boys play with spears of reeds pointed with wood, and small shields, or bows and arrows; or amuse themselves in making little cattle-pens, or cattle in clay; they show great ingenuity in the imitation of the variously-shaped horns. Some too are said to use slings, but as soon as they can watch the goats or calves, they are sent to the field. We saw many boys riding on the calves they had in charge, but this is an innovation since the arrival of the English with their horses."

Livingstone's looking-glass was ever a source of amusement to them. "They came frequently and asked for the looking-glass; and the remarks they made—while I was engaged in reading, and apparently not attending to them—on first seeing themselves therein, were amazingly ridiculous. 'Is that me?' 'What a big mouth I have!' 'My ears are as big as pumpkin leaves!' 'I have no chin at all!' or 'I would have been pretty, but am spoiled by these high cheek-bones;' 'See how my head shoots up in the middle!' laughing vociferously all the time at their own jokes. They readily perceive any defect in each other, and give nick-names accordingly. One man came along to have a quiet gaze at his own features once, when he thought I was asleep; after twisting his mouth about in various directions, he remarked to himself, 'People say I am ugly, and how ugly I am, indeed!' The beauty of the whites they have no great opinion of. A Makololo woman was good enough to remark that they were not so ugly after all, if they only had toes! She evidently laboured under the belief that the black box-like shoe in which the feet were encased was the foot itself, and she was only convinced of her error when the foot-gear was removed."

War.

This royal game the Kaffirs are very fond of, and have always an excuse ready for indulging in it. At one time they fought in the rude undisciplined way most savages do, but of late years, thanks (?) to the skill of one of their ablest chiefs, the celebrated Panda, they are organised into fighting bodies of much the same nature as our regiments; armed with the *assagais*, or spears, battle-axes, short clubs, and shields of ox-hide. The Nyambanas, one of these fighting tribes are—according to Sir John Lubbock—characterised by a row of pimples or warts about the size of a pea, and extending from the upper part of the forehead to the tip of the nose. Among the Bachapin Kaffirs, those who have distinguished themselves in battle are allowed the privilege of marking one of their thighs with a long scar, which is "rendered indelibly of a

bluish colour, by rubbing ashes into the fresh wound." The chiefs in addressing the people before battle frequently speak of these "honourable scars." These scars are made by the priests, and the conferring of this "order" is celebrated by a dance, which is kept up all night, and is attended with the disgusting ceremony of each warrior who receives this distinction, exhibiting a little bit of the flesh of his dead enemy with the skin attached, and afterwards roasting and eating it; a custom no doubt due to the belief so universal among savage and barbarian people, that, by so doing, a part of the courage of the dead man passes *viâ* the stomach into the heart of the eater of his flesh.

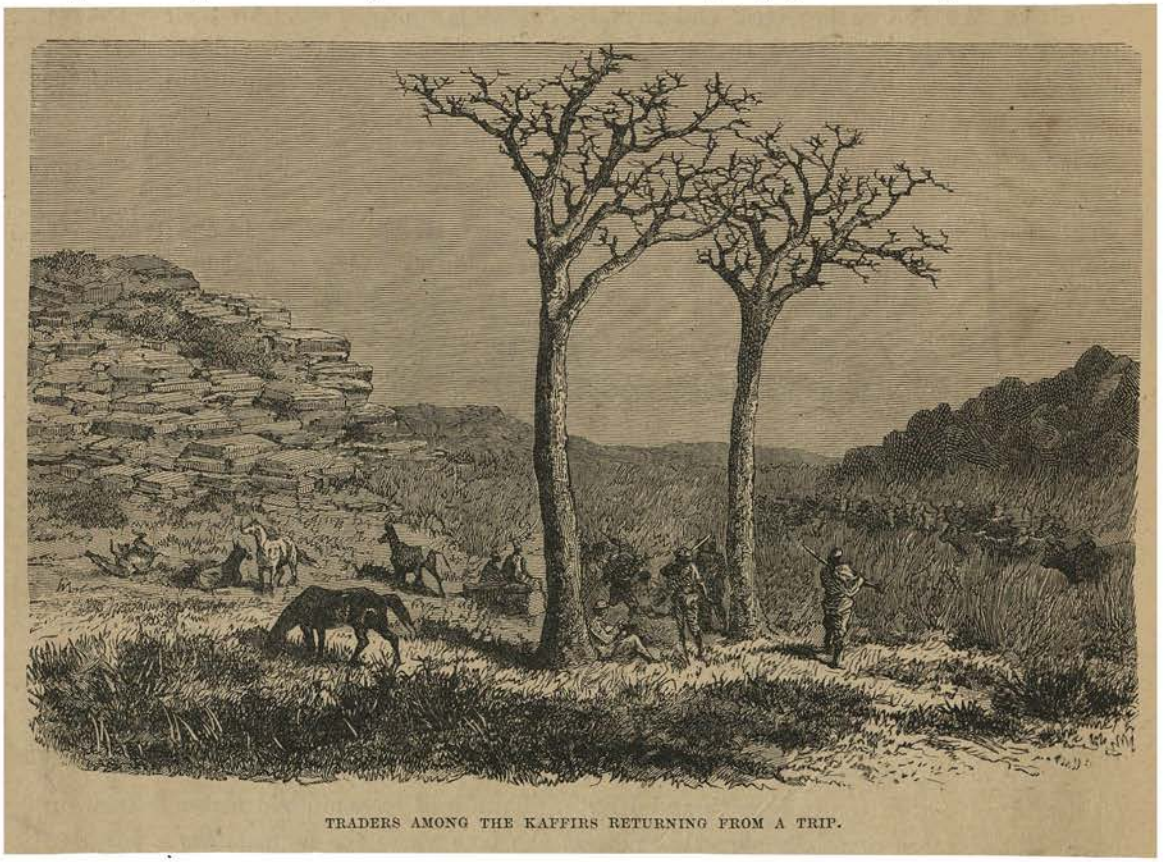
In war, the Kaffirs are cruel and merciless, making no distinction in their merciless slaughter of age or sex. The Bachapins—a sub-tribe of the Bechuanas—do not eat the trophy referred to, but dry it and hang it about their necks as a sort of charm. These people, however, indulge in the scarcely less reprehensible custom of eating a portion of the liver of their fallen enemy.

Hunting, Agriculture, &c.

Of the pursuit of wild animals—an occupation not so essential to their existence as is usual among non-pastoral people—the Kaffirs are very fond. The chief game hunted by them are zebras, ostriches, elephants, and rhinoceri, in killing and trapping which they are exceedingly skilful. The means they adopt to take these animals are pitfalls, spearing, and stunning them with short, heavy, round-headed clubs, which are thrown with great nicety and effect. Dances and rejoicings celebrate the termination of a successful hunt. In these great *battues* enormous quantities of game are taken, and the whole country around is gorged for days to come with a redundancy of meat. The most murderously successful method which they adopt to secure great quantities of game is the *hopo*, or V-shaped fence, for the description of which we may again borrow from Livingstone, though it has been long well known:—"Very great numbers of the large game — buffaloes, zebras, giraffes, tsessebes, kamas, or hartebeests, kogongs, or gnus, pallas, rhinoceri, &c.—congregated at some fountains near Kobelong, and the trap called *hopo* was constructed in the lands adjacent for their destruction. The *hopo* consists of two hedges in the form of the letter V, which are very high and thick near the angle. Instead of the hedges being joined there, they are made to form a lane of almost fifty yards in length, at the extremity of which a pit is formed, six or eight feet deep, and about twelve or fifteen in breadth and length. Trunks of trees are laid across the margin of the pit, and more especially over that nearest the lane where the animals are expected to leap in, and over that farthest from the lane where it is supposed they will attempt to escape after they are in. The trees form an overlapping border, and render escape almost impossible. The whole is carefully decked with short green rushes, making the pit like a concealed pitfall. As the hedges are frequently about a mile long, and about as much apart at their extremities, a tribe making a circle three or four miles round the country adjacent to the opening, and gradually closing up, are almost sure to enclose a large body of game. Driving it up with shouts to the narrow part of the *hopo*, men secreted there throw their javelins into the affrighted herds, and the animals rush to the opening at the converging hedges, and into the pit, till that is full of a living mass. Some escape by running over the others, as a Smithfield cattle-dog does over the sheeps' backs. It is a frightful scene. The men, wild with excitement, spear the lively animals with mad delight; others of the poor creatures, borne

down by the weight of their dead and dying companions, every now and then make the whole mass heave in their smoking agonies. The Backwains often killed between sixty and seventy head of large game at the different *hopos* in a single week; and as every one, both rich and poor, partook of the prey, the meat counteracted the bad effects of an exclusively vegetable diet. When the poor, who had no salt, were forced to live entirely on roots, they were often troubled with indigestion."

In agriculture, great proficiency can scarcely be looked for from the Kaffirs. What crops they rear they leave entirely to the care of the women, any pastoral or agricultural work,



TRADERS AMONG THE KAFFIRS RETURNING FROM A TRIP.

beyond tending or milking the cattle, being thought beneath the dignity of one of these South African lords of creation. The women clear the ground by the axe, aided by fire, while the ground is scarcely trenched, being so fertile that though merely tickled by a hoe it blossoms with abundant crops of maize, pumpkins, and other vegetables. The country being, however, arid, the prosperity of the crops is greatly dependent on rain, and accordingly the profession of a "rain-maker" is among the Kaffirs, as elsewhere, a rather prosperous one. In their gardens they grow not only maize and pumpkins, but millet and sweet-reed sugar-cane, and their chief food consists of a maize-porridge. In the centre of each garden is erected a watch-tower, in which a woman or girl stations herself and guards the unenclosed plots from the attacks of wild boars and other animals. To frighten birds off the corn-fields an ingenious apparatus is used. A number of long slender poles are set up over the field, and connected

with one another by bark strings, all of which terminate in the garden-tower. As soon as a flock of birds alight, the watcher in the tower pulls the string violently, setting all the poles in vibration, and so frightening the birds off the ground. A species of *Spondias* forms a portion of the Kaffir food. It is a tuberous root, growing in sandy ground, and containing a large quantity of a mucilaginous or starchy fluid. To find these roots they employ a baboon—whose regular food they constitute—in the same manner as a pig is trained to search for truffles, only with this difference, that the wretched monkey is kept without water for a time until its instincts in search of the watery roots are sharpened greatly. It is then taken out, led by a string, and when it comes to a place where one grows under ground, it commences scraping, and thus enables its master to collect a considerable quantity in a short time. Not unfrequently a troop of hungry elephants will charge upon their garden-plots and fields at night, and speedily, what with eating and trampling, make short work of the Kaffir crops. As soon as the alarm of elephants is given, the whole *kraal* is out, and the men and women attempt to frighten them off by the most unearthly din and shouts; and to utilise the noise of the younger members of the village to the utmost extent, an ingenious method is adopted. *Every mother instantly administers a sound whipping to her family all round,* and the result in the way of yells is most satisfactory. This receipt is most respectfully dedicated to those philanthropists who are lost in vain endeavours to devise a method of making these youthful citizens of some use to the general community. The banana and other wild fruits are common in most portions of their territory, and abundance of pasture grasses—which are every now and again burnt over and spring up with renewed freshness—afford excellent grazing for their numerous cattle. The locust in some portions of the country are at uncertain intervals very destructive, but the insects are not an unmitigated evil, being used as food by the Kaffirs in much the same way as they are by the Arabs and other African nationalities.

Food.

The Kaffirs are far from being an unsociable people at any time, and at meal-times, under the elevating influence of the good things then provided, are absolutely hilarious. Before any great feast singing is invariably indulged in, and in the intervals of eating and drinking the utmost good humour prevails. Their singing is usually in concert, and to the ear uneducated to the beauties of Kaffir music is deafening in the extreme. Many of their songs are naturally in praise of great warriors and doughty men generally. A couple of verses of one of these odes in honour of Tchaka, a celebrated chief, or rather king, for at one time he was the despotic ruler of Kaffirland, and refers to this exploit, may be quoted as an example:—

"Thou hast finished—finished the nations!
When will you go out to battle now?
Hey! when will you go out to battle now?
Thou hast conquered kings!
Where you going to battle now?

Thou hast finished—finished the nations,
Where are you going to battle now?
Hurrah! hurrah! hurrah!
Where are you going to battle now?" *

* The translation is by Mr. Shooter.

Unlike most savages they use a spoon, often elaborately carved and ornamented, in eating. Their food is varied. The locusts, which eat up every green thing, are in their turn eaten by the Kaffirs in great number. They are gathered into sacks at night—when they cannot fly, and are generally ground and made into a sort of "porridge," much relished by the people of all ranks. Monkey, hyæna, eland, zebra, hartbeest, and rhinoceros are rejected by all the Zulu tribes as articles of food, while the crocodile is looked upon with such horror that they will hesitate to eat food which has been cooked in a pot in which this reptile has been boiled or has in any way defiled. Fish, strangely enough, are also looked upon with prejudice. Livingstone mentions that the Bechuanas, who had no scruple against eating the pig, would, in spite of their unconsciousness of any cause of disgust, after eating pork, vomit it again. These same people, in addition to the prejudice against eating fish, allege a disgust to eating anything like a serpent. This may arise, the celebrated traveller quoted thinks, from remnants of serpent-worship floating in their minds, as, in addition to this horror of eating serpents, or serpent-like animals, "they sometimes render a sort of obeisance to living serpents by clapping their hands to them, and refusing to destroy the reptiles; but in the case of the hog they are conscious of no superstitious feeling." Kidneys are not eaten by the young people among the Bechuanas, from a superstitious belief that if they do they will have no children. In feeding, like most barbarians, they are by no means cleanly, rubbing their fingers while cooking on their dirty bodies for the sake of the grease, and again applying them to the meat. They eat meat in much the same way as do the Eskimo, Chippeweyans, and Abyssinians—viz., taking up a piece of meat, seizing it with the teeth, and then with a sweep of the sharp knife severing the piece to be chewed from the lump held in the hand. If food cannot be had, then, with stoical indifference, they draw a little tighter the belt which, with a view to such exigencies, they always wear about their waists. This seems to have the effect of easing the gnawing feeling they have at their stomachs. I have known backwoodsmen and hunters, when hard pressed for food, resorting to a similar method of supplying the place of a dinner. In addition to an ample indulgence in the necessaries of life, the Kaffirs are not indifferent to its luxuries. Snuff-taking and smoking they have learned in comparatively modern times, but the art of brewing beer from barley, which they kept in very tightly-woven baskets, is of very ancient date amongst them. They are not, however, drunken, whey, buttermilk, or water forming their common drink. Wild honey is also sought for as an article of food, and fowls are kept and eaten. Another favourite article of diet among some of the Kaffir tribes is a huge frog, which the Bechuanas called *matlamétlo*, * and which even Dr. Livingstone's children partook of with eagerness. When cooked, these huge frogs look like chickens. They also smoke themselves into a state of convulsive excitement with Indian hemp, either pure or mixed with tobacco, but as a rule the Kaffirs are by no means a nation addicted to the more common sensual gratifications of the neighbouring savage tribes, though no better than they should be.

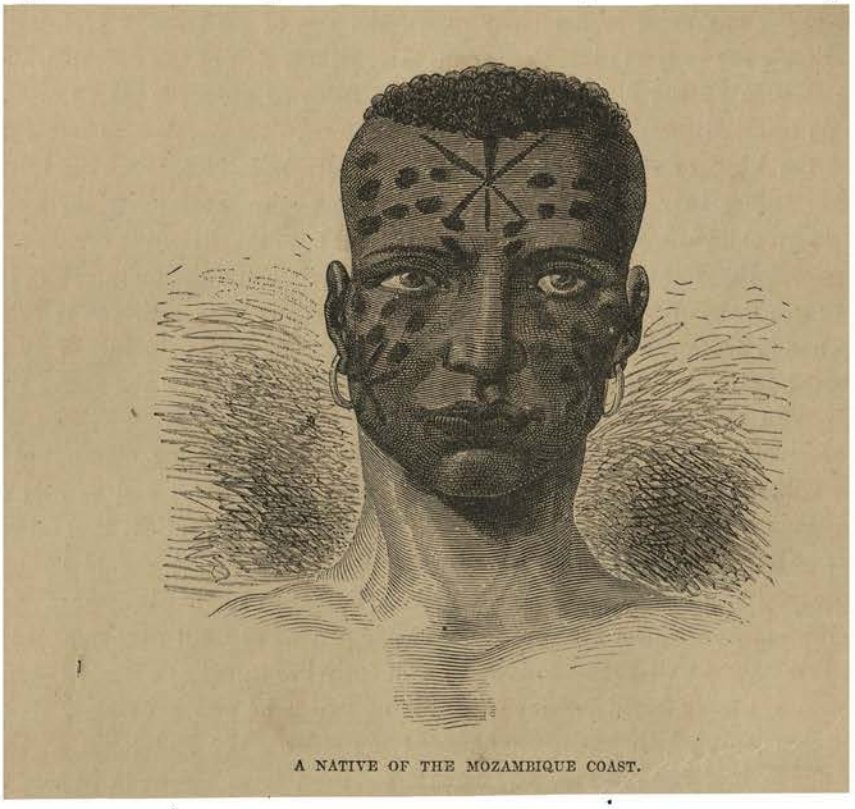
The *skill* in art is not great, though in this they are superior to their neighbours. Their pipes and snuff-boxes often show considerable ingenuity in ornamentation, yet they find much difficulty in understanding the import of a drawing; but the same difficulty is common even in England; students in universities, I have more than once found, not clearly understanding

* *Pyxicephalus adspersus* of Sir Andrew Smith, who first described it in his "Zoology of South Africa."

the nature of a scientific diagram, even when clearly explaining to any one in the slightest degree trained in the first principles of drawing, the object represented. They are far from inferior musicians, and make baskets, pottery, &c., with great nicety, and no inconsiderable degree of ingenuity. The Bechuanas dress skins admirably, and in addition to this are skilful workers in metal, and carry on a considerable traffic with the neighbouring tribes. Some of the Bechuana knife handles and sheaths are very beautifully carved.

When *death* overtakes the Kaffir, he is buried in a sitting position in a circular hole, or in an empty ant-hill. The chief is honoured above the rest of his tribe by reposing in the cattle-enclosure. Beside the body are laid the spoon, mat, pillow, &c., of the deceased, and if he is buried on the outside of the *kraal* enclosure, then a fence of stones is placed around the grave to prevent its being disturbed by wild beasts or wizards. Criminals or other offenders killed by order of the king or chiefs receive no burial. All who have touched the body must endure a long fast before they are sufficiently purified to again enter upon their ordinary duties. The body of a child is washed before being buried, but otherwise, the ceremony is of the simplest character, the father himself digging the grave, while the mother, and perhaps another relative or two looks on. The burial of a chief or of his near relatives is celebrated with great pomp, and is accompanied by the slaughter of oxen and even of men. Very often a number of the best-looking young girls in the tribe are buried alive in the grave with the deceased magnate. In the case of Mnande, the mother of the despot King Tchaka, a guard of 12,000 men were stationed over the grave for a whole year, and were maintained by the good-will of the tribesmen. The orgies on this occasion were horrible; and so wild did the people become, that it was proposed, and even partially carried into execution, that all who had not been present at her funeral should be slaughtered, and that the earth should be compelled to join in the general mourning, by being allowed to lie waste for a whole year. All the children born within one year after her decease and their parents as well, were executed! Mr. Francis Galton, F.R.S., the well-known *savant*, who in early life travelled extensively in South Africa, thus describes a more horrible form of death, of which he was a witness. "I saw a terrible sight on the way, which has often haunted me since. We had taken a short cut, and were a day and a half from our wagon, when I observed some smoke in front, and rode to see what it was. An immense blackthorn-tree was smouldering, and from the quantities of ash about, there was all the appearance of its having burnt for a long time. By it were tracks that we could make nothing of, no footmarks, and only an impression of a hand here and there. We followed them, and found a wretched woman, most horribly emaciated; both her feet were burnt quite off, and the wounds were open and unhealed. Her account was, that many days back, she and others were encamping there, and when she was asleep, a dry but standing tree, which they had set fire to, fell down, and entangled her among its branches; thus she was burnt before she could extricate herself, and her people left her. She had lived since on gum alone, of which there were vast quantities about; it oozes from the trees, and forms large cakes in the sand. There was water close by, for she was on the edge of a river-bed. I did not know what to do with her; I had no means of conveying her anywhere, or any place to convey her to. The Damaras kill useless and worn-out people; even sons smother their sick fathers, and death was not far from her. I

had three sheep with me, so I off-packed and killed one. She seemed ravenous; and though I had purposely off-packed some two hundred yards from her, the poor wretch kept crawling and dragging herself up to me, and would not be withheld, for fear I should forget to give her the food I promised. When it was ready, and she had devoured what I gave her, the meat acted as it often does in such cases, and fairly intoxicated her; she attempted to stand, regardless of the pain, and sang, and tossed her lean arms about. It was perfectly sickening to witness the spectacle. I did the only thing I could; I cut the rest of the meat into strips, and hung it within her reach, and where the sun would jerk* it. It was many days' provisions



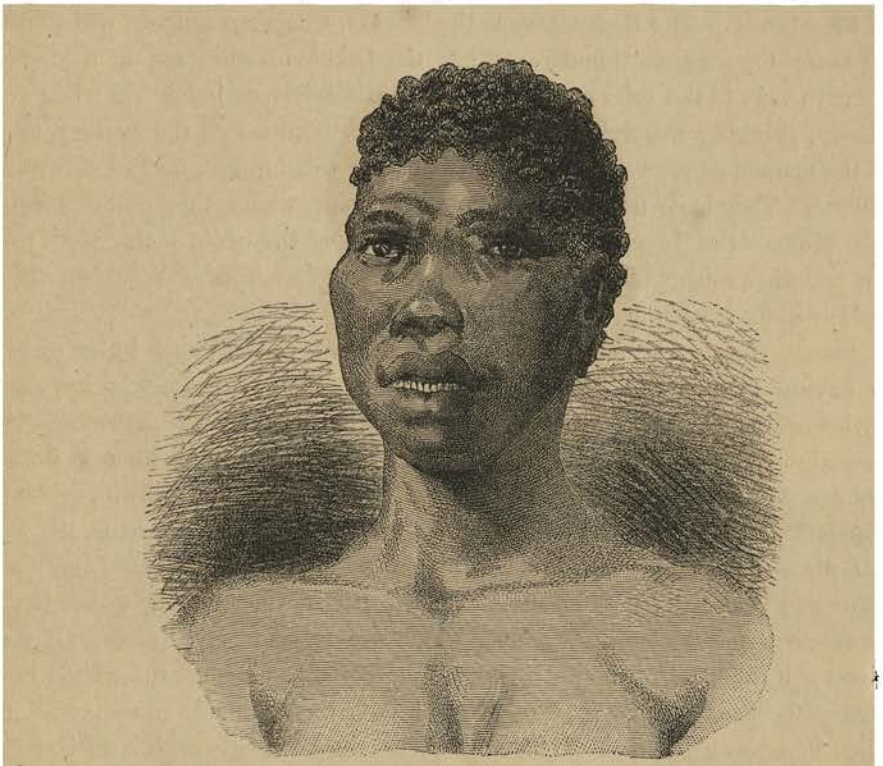
A NATIVE OF THE MOZAMBIQUE COAST.

for her. I saw she had water, firewood, and gum in abundance, and then I left her to her fate." The sick are often even among the Zulus, one of the best of Kaffir tribes, put to death by drowning, thrown to crocodiles, or carried to the bush and there left to die of slow starvation, unless a wild beast mercifully cuts their life short. The sick—especially if poor—have but a poor chance for their lives, though, if they can pay for the love and attention that they require in such straits, they may obtain a little alleviation of their suffering, and have a chance of surviving.

The *religious and superstitious observances* of the Kaffirs are endless. Religion they have abundance of, but religion, looked upon as connected with a code of morals, they are ignorant of.

* Dry and preserve.

It is mere superstition—a rude mystical set of observances, the strictest follower of which may be morally one of the vilest scoundrels it is possible to conceive of. They have been said by unthinking, superficial travellers, like Vanderkemp, and even by a man of a much higher type, viz., Dr. Moffat—to be destitute of a belief in a Supreme Being; but that is a mistake. They believe in a Supreme Being, viz., Uhlunga ("the supreme"), or by the Hottentot name, Utika ("the beautiful"). They also believe in the immortality of the soul, but in no place of rewards and punishments. They believe in the efficacy of prayer, and in war and hunting offer up petitions for success to the Supreme Being. The souls of deceased relatives are, according to



THE "HOTTENTOT VENUS."

their belief, never far away from them, and they will often invoke their aid. Thunder proceeds directly from the Deity, and lightning is the manifestation of his presence. To pay respect to the presence of Uhlunga, they will sometimes sacrifice an ox during a thunder-storm. If a person has been killed by an elephant, they will offer up a sacrifice to appease the demon which actuated the ferocious animal; and when they believe that some particular spirit inhabits a particular ox, they will offer up prayers to it when they go on their hunting expeditions.

When a person dies they sacrifice cattle, because they believe that by so doing the cattle will go to "the herds below"—in other words, will accompany the deceased to the land whence he has proceeded; a country where everything is much the same as it is here. This is also the reason why at the burial of a great chief a number of girls are buried with him—they are to be wives to him in the other world. Their idea of the creation is materialistic in the extreme;

it is evolution to an intensified degree. "Everything made itself, and the trees and herbage grew by their own will."

Diseases they attribute to one of three causes—being enchanted by an enemy, to the anger of evil spirits, whose abode is in rivers, to the power of evil spirits generally. They have no idea of a man dying, except from hunger, violence, or witchcraft. No matter at what age a man dies, if he did not die of hunger or violence, the Kaffir knows well that he was bewitched by somebody, whose offence must be expiated by the man's relatives with bloodshed. Storms are sent like thunder by the Deity, and they will sometimes shoot poisoned arrows into the air to drive them away. The Bechuanas, as the late Mr. Chapman tells us, will sometimes freely curse the Deity for sending thunder. When the Basutos Kaffirs are on a plundering expedition, they give vent to the cries and hisses which cattle-drivers indulge in when driving a herd before them, thinking merely to persuade the poor divinities of the country they are attacking, that the marauders are bringing cattle to them as worshippers, instead of coming to take it from them.* They have no idea of a Supreme Being whom they cannot touch and handle. When Moffat tried to explain to them the idea of the white man's God, a chief, whose judgment on other subjects would command attention, exclaimed, "Would that I could catch it! I would transfix it with my spear!"

To give a concise view of the religion of the Kaffirs as a whole would be no easy task; different tribes having different opinions, and the accounts even of those who have resided amongst them, being too contradictory to allow the opinion of all "the authorities" to be received with equal weight. The dead can again come back to the earth when it suits their convenience, and can do much mischief to those against whom they have an illwill, or who have in any way offended. Accordingly with the Kaffirs the policy of a wise man is, *De mortuis nil nisi bonum*, a piece of morality which probably originated amongst Europeans from a similar motive. Dead men, however, do not usually come to earth in their former guise, but enter into the bodies of various animals, chief among which are serpents and lizards. If a snake finds its way into a Kaffir's hut, it is not instantly destroyed, as among the whites it would be; on the contrary, the Kaffir has an utter dislike to killing these animals on any occasion, and especially so when it enters his house. He will touch the snake gently with a stick, and if it shows no sign of irritation, then he will conclude that it must be one of his ancestors in this disguise come on earth to warn him that if he is not treated with more respect, some grievous harm will befall the person who inhabits the house it has entered. To propitiate the irate progenitor a sacrifice will be immediately offered up. If a sheep, or most other animals, except a cow, calf, or a beast of prey, enters a dwelling, the Kaffir concludes in like manner that they have entered for the same reason that the snake has—viz., to give warning of some evil about to befall the head of the house. To avert danger in battle sacrifices will also be offered up to their ancestors, and if they have been fortunate in war, in the hunt, or on any other occasion, as thank-offerings either to the spirits who have assisted them, or to their guardian ancestors, who in this manner have shown their goodwill to those on earth. These sacrifices consist of cattle, generally bulls, and are offered up with an infinite amount of ceremony and form.

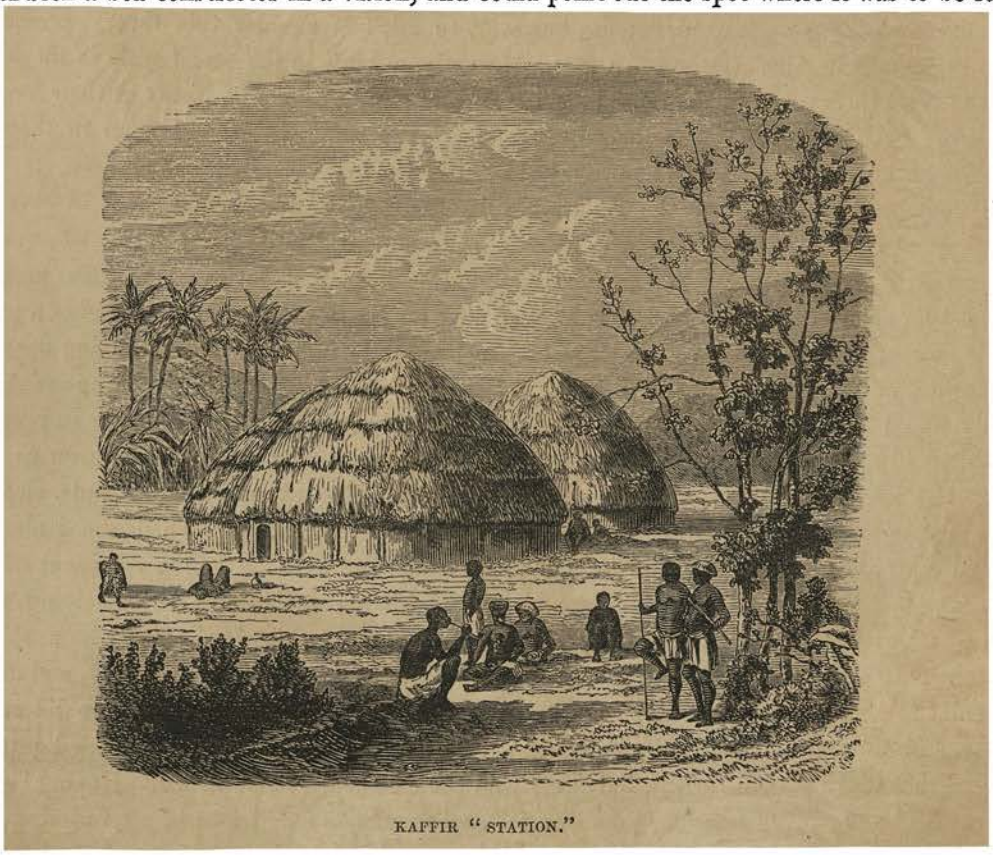
In *omens* the Kaffir believes implicitly. If a sheep bleats while it is being slaughtered, this

* Cassalis "Basutos," p. 253.

is a very evil omen; if a dog or a sheep were to leap on a hut—one of the most natural things in the world—no worse luck could befall the hapless inhabitants, and would be looked upon almost on a par with the ill-omen of a cow pushing the lid off a vessel of grain and eating it. Yet the result of all this is not morality. Morality, those who know the Kaffir best declare, depends so entirely upon social order, that all political "disorganisation is immediately followed by a state of degeneracy, which the re-establishment of order can alone rectify." Their language contains words signifying most of the virtues and vices, but to these words no moral qualities are attached—at least, Mr. Cassalis seems to think so. The fact of the language containing such words, seems, however, to militate against this theory, because the Kutchin Indians in Alaska, who are a race not nearly so high in the social scale as the Kaffirs, and who treat their wives in the most cruel and brutal manner, have no words in their language for "love" or "beloved," the feelings expressed by the words being unknown to them, and therefore entirely unnecessary to be preserved even in the fossil condition of phrases.

The superstitious rites of the Kaffirs are dispensed by prophets, who must in every case be descended from a seer, the prophetic afflatus being supposed to be hereditary, and even then one can only be admitted into the "faculty" after long preparations and rites made and provided for such occasions. Mr. Shooter mentions a case in which the grandson of a prophet by his mother's side began to show signs of the hereditary prophetic spirit coming upon him. His father, unwilling to incur the expense, in the slaughter of cattle, which such an event in his family would have entailed, employed a noted seer, cunning at checking such signs in precocious youth, to nip the disease in the bud. All was, however, in vain, for when he grew to man's estate the inspiration returned. He was for ever dreaming about lions, leopards, elephants, boa-constrictors, and all manner of wild beasts and creeping things; he dreamed about the Zulu country, from which he had been long an exile, and that he had a vehement desire to return to it. "After a while he became very sick; his wives, thinking he was dying, poured cold water over his prostrate person, and the priest whose *induna* (or subject) he was, sent a messenger to a prophet. The latter declared that the man was becoming inspired, and directed the chief to supply an ox for sacrifice. This was disagreeable, but that personage did not dare refuse, and the animal was sent; he contrived, however, to delay the sacrifice, and prudently ordered that if the patient died in the meantime the ox should be returned. Having begun to recover his strength, our growing prophet cried and raved like a delirious being, suffering no one to enter his hut except two of his younger children, a girl and a boy. Many of the tribe came to see him, but he did not permit them to approach his person, and motioned them away. In a few days he rushed out of his hut, tore away through the fence, ran like a maniac across the grass, and disappeared in the bush. The two children went after him, and the boy (his sister being tired) eventually discovered him on the sea-shore. Before the child could approach, the real or pretended madman disappeared again, and was seen no more for two other days. He then returned home, a strange and frightful spectacle; sickness and fasting had reduced him almost to a skeleton; his eyes glared and stood out from his shrunken face; the ring had been torn from his head, which he had covered with long shaggy grass, while, to complete the hideous picture, a living serpent was twisted round his neck. Having entered the *kraal*, where his wives were in tears, and all the inmates in sorrow, he saluted them with a wild howl to this effect—'People call me mad, I know they say I am mad; that is nothing; the spirits are

influencing me—the spirits of Majolo, of Unhlovu, and of my father.' After this a sort of dance took place, in which he sung or chanted, 'I thought I was dreaming while asleep; to my surprise I was not asleep.' The women (previously instructed) broke into a shrill chorus, referring to his departure from home, his visit to the sea, and to his wanderings from river to river; while the men did their part by singing two or three unmeaning syllables. The dance and the accompanying chants were several times repeated, the chief actor conducting himself consistently with his previous behaviour. His dreams continued, and the people were told that he had seen a boa-constrictor in a vision, and could point out the spot where it was to be found.



KAFFIR "STATION."

They accompanied him, and when he had indicated the place, they dug and discovered two of the reptiles. He endeavoured to seize one, but the people held him back, and his son struck the animal with sufficient force to disable but not to kill it. He was then allowed to take the serpent, which he placed round his neck, and the party returned home. Subsequently having (as he alleged) dreamed about a leopard, the people accompanied him, and found it. The beast was slain, and carried in triumph to the *kraal*. When our growing prophet returned home after his absence at the sea, he began to slaughter his cattle, according to custom, and continued to do so at intervals until the whole were consumed. Some of them were offered in sacrifice. As the general rule, when there is beef at a *kraal*, the neighbours assemble to eat it; but when an embyro-seer slays his cattle, those who wish to eat must previously give him something. If, however, the chief were to give him a cow, the people of the tribe would be free to go.

AFRICAN DOUM PALM-TREE (HYPHÆNE THEBAICA).

In this case the chief had not done so, and the visitors were obliged to buy their entertainment, one man giving a knife, another a shilling. An individual who was unable or unwilling to pay, having ventured to present himself with empty hands, our neophyte was exceedingly wroth, and seeing a stick, gave the intruder a significant hint, which the latter was not slow to comprehend. During the consumption of his cattle, the neophyte disappeared again for two days. When it was finished he went to a prophet, with whom he resided two moons, his children taking him food; and afterwards, to receive further instruction, visited another seer. He was then considered qualified for practice," though usually some time must elapse between the novitiate and the admission of the neophyte into the prophetic order. Sometimes the prophet will precipitate himself into the water, thinking (or pretending to think) that the spirits may, in that situation, reveal to him what they had otherwise concealed from mortal ken ground. Among other ceremonies and abominations indulged in, while undergoing his training, he hangs about his person the bladders and gall-bags of the oxen which he has slaughtered, in addition to the snakes, which we have seen are commonly worn by these individuals. "He enters pools of water," writes Mr. Grant, "abounding in serpents and alligators. And now, if he catches a snake, he has power over that; or if he catches a leopard, he has power over the leopard; or if he catches a deadly poisonous serpent, he has power over the most poisonous serpent. And thus he takes his degree: the degree of leopard, that he may catch leopards, and of serpents, that he may catch serpents." Finally, he commences medical and prophetic practice, and best of all, exacts fees—a power, which, until he has been "registered" in the manner described, he has no power to do.

With such a fear of being bewitched, and belief in the power of witchcraft, it might be expected that the prophets would be in full employment, especially as with such a difficult curriculum to pursue before being qualified to practise, their number must be always select. A man has fallen sick, or has got bewitched in some other way, which necessitates the service of the prophet. His friends go to consult him, without, however, informing what is the special object of their visit. He is supposed to know their thoughts, and not to be required to be informed upon such a trifle. As a preliminary, if he decides to proceed to business just then, he demands his *assegais* (or spear), a figurative mode of asking for his fees. His clients plead poverty—that they have nothing just now—but will pay him by-and-by. But with them, it is no pay, no advice, and no credit on any condition. Finding that it is utterly impossible to get his advice without the fee in advance, it is paid, not without an abundance of grumbling on the part of the wizard, that it is too little. The clients sit around him, he shouts, "Beat and hear, my people;" each of the persons present having snapped their fingers, replies, "I hear." The seer now pretends to have a vision, indistinct at first, but becoming more distinct gradually, until he sees the actual thing which has occurred. As the vision breaks on his view, he keeps up a running commentary in a loud voice on what he sees; all the time his clients abstaining from enlightening him in any way whether he is right or wrong in regard to his vision—until at last he strikes upon the right one. Mr. Shooter, whom we have already repeatedly referred to as an excellent authority in Kaffir customs, considers that the prophet's simulated vision is not a series of guess work, in which he may possibly tell the truth, but "a systematic enumeration of particulars, in which he can scarcely miss it. Thus, he may begin by saying,

that the thing which the applicants wish to know relates to some animal with hair, and going through each division of that class, suggests whatever may be likely to occur to a cow, a calf, or a dog. If he finds no indication that the matter relates to one of this class, he takes another, such as human beings, and proceeds through it in the same manner. It is obvious that a tolerably clever practitioner may, in this way, discover from the applicants whatever may have happened to them, and send them away with a deep impression of his prophetic abilities, especially if he have any previous knowledge of their circumstances. The following sketch will give the reader a general idea of the prophet's manner of proceedings. A few particulars only as being sufficient for illustration are given :—

"'Beat and hear, my people.' They snap their fingers and say, 'I hear.' 'Attend, my people.' They beat and say, 'I hear.' 'I don't know what you want; you want to know something about an animal with hair. A cow is sick; what's the matter with her? I see a wound on her side—no; I'm wrong. A cow is lost; I see a cow in the bush. Nay, don't beat, my people; I'm wrong. It's a dog; a dog has ascended a hut. Nay, that's not it. I see now, beat vigorously; the thing relates to people. Somebody is ill—a man is ill—he is an old man. No, I see a woman—she has been married a year; where is she? I'm wrong; I don't see her yet.' Perhaps he takes snuff and rests awhile. 'Beat and hear, my people. I see now; it's a boy—beat vigorously. He is sick, where is he sick? Let me see—there' (placing his hand on some part of his person). 'No, beat and attend, my people. I see now. *There*' (indicating the actual place). 'Where is he? Not at his *kraal;* he is working with a white man. How has he been hurt? I see him going to the bush—he has gone to fetch wood; a piece of wood has fallen on him; he is fainting; he is very ill. The spirits are angry with him—his father is angry; he wants beef. The boy receives a cow for his wages; it is a black cow. No, I see white. Where is the white? A little on the side. The spirits want that cow; kill it, and the boy will recover.'"

Prevention is better than cure. Accordingly, the Kaffir resorts to the use of an infinite variety of charms, such as bits of bone, scraps of skin, claws, teeth—in fact, anything, which he wears about his person with a view to warding off the "evil eye," and the hundred other efforts of witchcraft. In battle, in the hunt, and in the daily walk of life, there are always evils to be guarded against, and for each and all of these, there are charms potent enough to protect the all-believing Kaffir. The reader will already have seen traces of animal-worship among the Kaffirs. If further proof were wanting of this prevalence—at least at one period in their history—of this, one of the widest-spread forms of religious superstition, it is afforded by the fact, related by Livingstone, that the Bechuana tribes are named after certain animals. Thus, the names of the various tribes signify, "they of the monkey," "they of the alligator," "they of the fish," each tribe holding in superstitious dread the animal after which it is named. They also use the word *bena* (to dance) in reference to this custom of naming them, so that in order to ascertain what tribe they belong to, all you have to do is to ask, "What do you dance?" A tribe never eats the animal which it is named after, using, in reference to killing it, the term *ila* (hate or dread). Lastly, in reference to this subject of prophets and seers, we may mention that women may attain this rank. Indeed, some of the most noted of the order have been women. Rain-makers are again a profession by themselves, and though paid large fees if successful, yet are often killed if they fail to get what it is the purpose of their profession to

secure for their employers. To obtain rain, even without the aid of the prophets as regular practitioners, there are a number of empirical preparations in great favour with the population who choose to try their hands at what is the work of professional people proper. For instance, among the Backwains charcoal made from the bones of bats, inspissated renal deposits of the mountain cony, the internal parts of different animals, such as the livers of jackals and baboons the hearts of lions, hairy calculi from the bowels of old cows,—serpents' skin and vertebræ, and

KAFFRARIAN ANTELOPE.

every kind of tuber, root, and plant to be found in the country. If these prophets—no matter what branch of the profession they follow—are ordinarily successful or lucky, they soon accumulate considerable wealth, and are held in high honour. The following description, by the Rev. Dr. Moffat, of the proceedings of one of these weather-prophets, is so graphic that I may be excused quoting it in its entirety. The rain-maker in this instance had gone to another part of the country, and found the clouds much more difficult to control than in the one he had left. He considered that there was some secret machination at work against him. "When urged to make repeated trials, he would reply, 'You can only give me sheep and goats to kill, therefore I

can only make goat-rain: give me for slaughter oxen, and I shall let you see ox-rain.' One day, as he was taking a sound sleep, a shower fell, on which one of the principal men entered his house to congratulate him, but to his utter astonishment found him totally insensible to what was transpiring. 'Hélaka rare!' (Hallo, my father!) 'I thought you were making rain,' said the intruder; when, arising from his slumber, and seeing his wife sitting on the floor shaking a milk-sack in order to obtain a little butter to anoint her hair, he replied, pointing to the operation of churning, 'Do you not see my wife churning rain as fast as she can?' His reply gave entire satisfaction, and it presently spread through the length and breadth of the town that the

RHINOCEROS-HUNTING IN KAFFIRLAND.

rain-maker had churned the shower out of a milk-sack. The moisture caused by the shower was dried up by a scorching sun, and many long weeks followed without a single cloud, and when it did appear, they might sometimes be seen, to the great mortification of the conjurer, to discharge their watery treasures at an immense distance. This disappointment was increased when a heavy cloud would pass over with tremendous thunder, but not one drop of rain. There had been several successive years of drought, during which water had not been seen to flow upon the ground; and in that climate, if rain does not fall continuously and in considerable quantities, it is all exhaled in a couple of hours. In digging graves, we have found the earth as dry as dust at four or five feet, when the surface was saturated with rain. The women had cultivated extensive fields, but the seed was lying in the soil as it had been thrown from the hand; the cattle were dying for want of pasture, and hundreds of living skeletons were going

to the fields in quest of unwholesome roots and reptiles, while many were dying with hunger. Our sheep were soon likely to be devoured, and finding their numbers daily diminish, we slaughtered the remainder, and put the meat in salt, which of course was far from being agreeable in such a climate, and when vegetables were so scarce. All these circumstances irritated the rain-maker very much; but he was often puzzled to find something on which to lay the blame, for he had exhausted his skill. One night a small cloud passed over, and the only flash of lightning from which a heavy peal of thunder burst, struck a tree in the town. Next day the rain-maker and a number of people met to perform the usual ceremony in such an event. It was ascended, and ropes of grass and grass roots were bound round different parts of the trunk, which in the *Acacia giraffa* is seldom much injured. A limb may be torn off, but of numerous trees of that species which I have seen struck by lightning, the trunk appears to resist its power, as the fluid only produces a stripe or groove along the bark to the ground. When these bandages were made he deposited some of his nostrums, and got quantities of water handed up, which he poured with great solemnity on the wounded tree, while the assembled multitude shouted, '*Pùla pùla.*' This done, the tree was hewn down, dragged out of the town, and burnt to ashes. Soon after this unmeaning ceremony, he got large bowls of water, with which was mingled an infusion of bulbs. All the men of the town then came together, and passed in succession before him, when he sprinkled each with a zebra's tail, which he had dipped in the water. As all this and much more did not succeed, he had recourse to another stratagem. He knew well that baboons were not very easily caught among the rocky glens and shelving precipices; therefore, in order to gain time, he informed the men that to make rain he must have a baboon; that the animal must be without blemish, not a hair wanting on its body. One would have thought that a simpleton would have seen through his tricks, as their being able to present him with a baboon in that condition was impossible, even though they caught him asleep. Forth sallied a band of chosen runners, who ascended the neighbouring mountain. The baboons from their lofty domiciles had been in the habit of looking down on the plain beneath at the natives encircling and pursuing the quaggas and antelopes, little dreaming that one day they would themselves be the objects of pursuit. They hobbled off in consternation, grunting and screaming, and leaping from rock to rock, occasionally looking down on their pursuers, grinning and gnashing their teeth. After a long pursuit, with wounded limbs, scratched bodies, and broken toes, a young one was secured and brought to the town, the captors exulting as if they had obtained a great spoil. The wily rogue, on seeing the animal, put on a countenance exhibiting the most intense sorrow, exclaiming, 'My heart is rent in pieces; I am dumb with grief;' and pointing to the ear of the baboon, which was scratched, and the tail, which had lost some hairs, added, 'Did I not tell you I could not make rain if there was one hair wanting?' After some days another was obtained; but there was still some imperfection, real or alleged. He had often said that if they could procure him the heart of a lion he would show them that he could make rain so abundant that a man might think himself well off to be under shelter, as when it fell it might sweep whole towns away. He had discovered that the clouds required strong medicine, and a lion's heart would do the business. To obtain this the rain-maker well knew was no joke. One day it was announced that a lion had attacked one of the cattle outposts not far from the town, and a party set off for the two-fold purpose of getting a key to the clouds and disposing of a dangerous enemy. The orders were imperative,

whatever the consequences might be, which, in this instance, might have been very serious, had not one of our men shot the terrific animal dead with a gun. This was no sooner done than it was cut up for roasting and boiling; no matter if it had previously eaten some of their relatives, they ate it in its turn. Nothing could exceed their enthusiasm when they returned to the town bearing the lion's heart, and singing the conqueror's song in full chorus; the rain-maker prepared his medicines, kindled his fires, and might be seen upon the top of the hill, stretching forth his puny hands, and beckoning the clouds to draw near; or even shaking his spear, and threatening that if they disobeyed they should feel his ire. The deluded population believed all this, and wondered the rains would not fall." The end of it all was, that to account for the "hardheartedness of the clouds," the blame was laid on the missionaries for bringing a bag of salt in their wagon from another place to their station. And here it may be noted that the blame of ill-success on the prophet's part is often laid on the white men who may happen to be in the country. It would, however, be injustice to these medicine-men to think that they are in every case rank impostors. Futile as, of course, their work always is, and always must be, they are firmly believed in, and, what is more extraordinary, they firmly believe in their own powers. So rooted is this belief that not unfrequently they will order certain things to be done, though, if unsuccessful, they know that they will forfeit their lives.

Like all their order among different nations, they are great adepts at sleight of hand, and in this manner perform certain feats which are sufficiently extraordinary to Europeans accustomed to such tricks, and viewing them with no superstitious awe, far less to rude savages, who look both on the person and the acts of the "conjurer" with a dread amounting to veneration, as a person having direct power over the elements, and holding intercourse at will with the unseen spirits who lord it over lower mortals. In general they are by no means thoughtful. There are, however, exceptions, as the following remarks, made by Sekeso, a very respectable Kaffir, to M. Arbrousset, proves. "Your tidings," he said, are what I want; and I was seeking before I knew you, as you shall hear and judge for yourselves. Twelve years ago I went to feed my flocks. The weather was hazy. I sat down upon a rock and asked myself sorrowful questions; yes, sorrowful, because I was unable to answer them. 'Who has touched the stars with his hands? On what pillars do they rest?' I asked myself. 'The waters are never weary; they know no other law than to flow, without ceasing, from morning till night, and from night till morning; but when do they stop? and who makes them flow thus? The clouds also come and go, and burst in water over the earth: whence come they? who sends them? The diviners certainly do not give us rain, for how could they do it? and why do I not see them with my own eyes when they go up to heaven to fetch it? I cannot see the wind, but what is it? who brings it, and makes it blow, and roar, and terrify us? Do I know how the corn sprouts? Yesterday there was not a blade in my field; to-day I returned to the field, and found some: who can have given to the earth the wisdom and power to produce it?' Then I buried my face in both my hands." * Among the Koussa Kaffir Lichtenstein declared that "there is no appearance of any religious worship whatever." Such a statement, however, though frequently made regarding different savage people †—among others, some tribes of Eskimo, some Canadian Indians, the Californian tribes, many of the Brazilians, some of the Polynesians, Andamaners, and certain tribes of Hindostan

* Cassalis, Basutos, p. 239.

† Lubbock's "Prehistoric Times," p. 564.

and East Africa, &c.—cannot be received with too great caution. I have already shown that some of the so-called godless tribes are not in reality so. No portion of the habits of wild races is so difficult to get at, even by travellers intimately acquainted with their languages, and living long amongst them, as their religious or superstitious beliefs—for they are synonymous. The vague hearsay ideas or notions picked up by a passing traveller are almost valueless as authorities on such a difficult point.

Some of the Kaffir customs are very peculiar, and with a narration of a few of these which cannot be conveniently introduced under any of the preceding heads we will conclude our sketch of this powerful and wide-spread South African race.

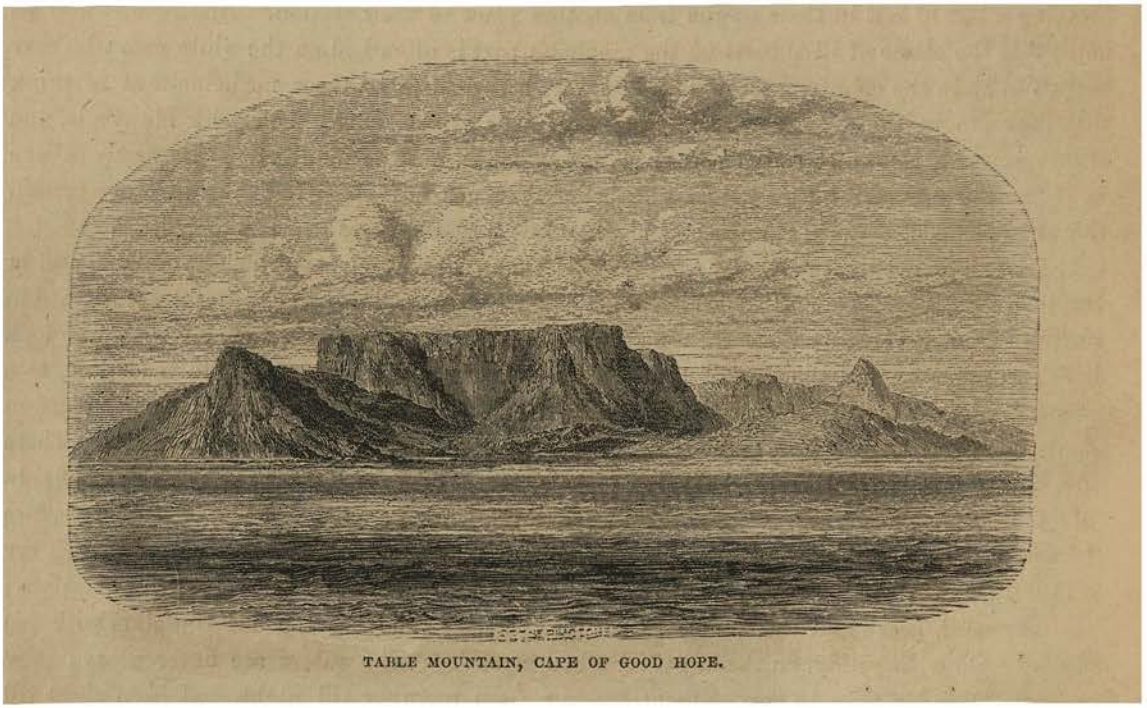


TABLE MOUNTAIN, CAPE OF GOOD HOPE.

Among the Koussas, one of the Kaffir tribes, before a party goes out hunting, one of them takes a handful of grass in his mouth and crawls on all fours, so as to represent some kind of wild animal. The rest then run after him, just as if they were pursuing some kind of game, threatening him with their spears, and all the time shouting the hunting-cry. This pantomimic business continues for some time, until the hunted man pretends to fall down dead. If this man, however, afterwards kills a head of game, he hangs the claws on his arm as a trophy, but the skin and flesh of the animal must be shared with the rest. The same traveller who relates this trait of Kaffir life—Dr. Lichtenstein—also relates how, when a Kaffir kills an elephant, it may be after a long and wearisome chase, he will apologise humbly to the slain animal, exculpating himself on the plea that the affair was an entire mistake, and not done by design, but owing to a misunderstanding on the hunter's part. The trunk of the elephant is then cut off and buried, with many flattering words, the humble apology being then supposed to be complete. A similar idea prevails among many other savage people. For instance, the wild Eskimo in

Smith's Sound (vol. i., p. 20) are very careful in hunting the walrus, not to offend, by any infractions of the laws made and provided by tradition for the hunting of that huge pachyderm, the majesty of the great guardian walrus, who lives far away beyond the icy hills, and whose *awuk, awuk-like* bellowing may be heard echoing through the stillness of the long Arctic night. Again, the Chippeweyan and Dogrib Indian women will not touch or even step over a bear-skin, so that one laid at the door of a tent is an effectual barrier against intruders of the female sex. When these Indians kill a bear, Mr. Alex. Henry, a well-known traveller and trader among these people, informs us, that they take its head in their hands, stroking and kissing it several times, begging a thousand pardons for taking away its life, calling it their relation and grandmother, and requesting it not to lay the fault upon them, since it was, in

KAFFIRS OF VARIOUS TRIBES.

truth, not they who killed it but an Englishman. When the bear is being eaten tobacco-smoke is blown into the nostrils of the bear. Again, the Laplanders term the bear the "dog of God," and say that it has the strength of ten men and the sense of twelve. They never presume to call it by its proper name of *guouzhga*, lest it should revenge the insult upon their flocks, but style it *mædda aigia*, or the "old man in the fur cloak." Their females are not allowed to eat its rump, nor will they deliver to them the meat through the door of the hut, but through a hole in another part of the wall. Some of the American Indians observe a similar custom in regard to the moose-deer. On approaching their camp, after having killed one of these animals, the hunters pluck out its eyes, and drag it into the wigwam—not through the doorway—but under the eaves. Among the Kamskatkans, the bear is looked upon as a great authority in medicine, surgery, and all the polite arts. When they are ill they resort to him for a cure, and acknowledge that as a dancing-master he has no superior. In Siberia, again,

when the Vogulitzi kill a bear, they address it in a formal manner, and maintain that the blame is to be laid on the arrows and iron which were forged by the Russians. Lastly, not to multiply other instances, the Indians on the northern coast of British Columbia (T'simpheans, &c.) when the fishing season commences in the rivers, propitiate the fish by speaking and paying court to them in such flattery as, "You fish, you fish; you are all chiefs, you are; you are all chiefs." These facts may be mentioned to show how similar ideas permeate through savage races, and how wide-spread is the religious respect paid to animals.

Unlike the Polynesians, the Kaffirs are poor arithmeticians, and make but little use of numerals. It is affirmed that few of the Koussa tribe can reckon beyond ten. They have no word for eight, and many of them did not know the names of any numerals. Yet they will immediately detect if a single animal is missing out of a herd of several hundred, but simply because they miss a familiar face. The Zulu *talitisupa* means six, though literally the translation is "take the thumb"—*e.g.*, having counted as far as five on the fingers of one hand, take the thumb of the next. Lichtenstein mentions that among the Beetjuan tribe "the numbers are commonly expressed by fingers held up, so that the word is rarely spoken; many are even unacquainted with these numerals, and never employ anything but the sign. It therefore occasioned me no small trouble to learn the numerals, and I could by no means arrive at any denomination for the numbers five and nine. Beyond ten even the most learned could not reckon, nor could I make out by what signs they even designated these higher numbers." Livingstone, however, ridicules the idea of the Bechuanas not being able to count more than ten—a story which arose about the very time when the father of the chief Sechele counted out one thousand cattle as the beginning of his son's stock! He considers that the origin of this impression regarding their inability to count more than a low number originated in the fact that every member of the tribe is bound to tell his chief everything which comes to his knowledge, and when questioned by strangers either gives answers which exhibit the utmost stupidity, or such as he knows will be agreeable to the chief. I may fittingly conclude this part of our subject by a description of the curious rites attending the initiation of boys into the ranks of men and of girls into the ranks of women. The first is known as *boguera* (or circumcision), and is practised by all the Kaffir tribes—including the Bechuana—south of the Zambesi, but the rites are carefully concealed. None but the initiated know anything of the first portion of the ceremony, but of the second part, or *sechu*, Livingstone had an opportunity of being a spectator in the village of one of the Bechuana tribes. "Just at the dawn of day, a row of boys, nearly fourteen years of age, stood naked in the *kotla*, each having a pair of sandals as a shield on his hands. Facing them stood the men of the town in a similar state of nudity, all armed with long, thin wands, of a tough, strong, supple bush called *moretloa* (*Grewia flava*), and engaged in a dance named *koha*, in which questions are put to the boys, as—'Will you guard the chief well?' 'Will you herd the cattle well?' And while the latter give an affirmative response, the men rush forward to them, and each aims a full-weight blow at the back of one of the boys. Shielding himself with the sandals above his head, he causes the supple wand to descend and bend into his back, and every stroke thus inflicted makes the blood squirt out of a wound a foot or eighteen inches long. At the end of the dance, the boys' backs are seamed with wounds and weals, the scars of which remain through life. This is intended to harden the young soldiers, and prepare them for the rank of men. After this ceremony,

and after killing a rhinoceros, they may marry a wife. In the *koha*, the same respect is shown to age as in many other of their customs. A younger man rushing from the ranks to exercise his wand on the backs of the youths, may be himself the object of chastisement by the older, and on the occasion referred to Sekomi (the chief) received a severe cut on the leg from one of his grey-haired people. On my joking with some of the young men on their want of courage, notwithstanding all the beatings of which they bore marks, and hinting that our soldiers were brave without suffering so much, one rose up and said, 'Ask him if, when he and I were compelled by a lion to stop and make a fire, if I did not lie down and sleep as well as himself.' In other parts, a challenge to try a race would have been given, and you may frequently see grown-up men adopting that means of testing superiority, like so many children.

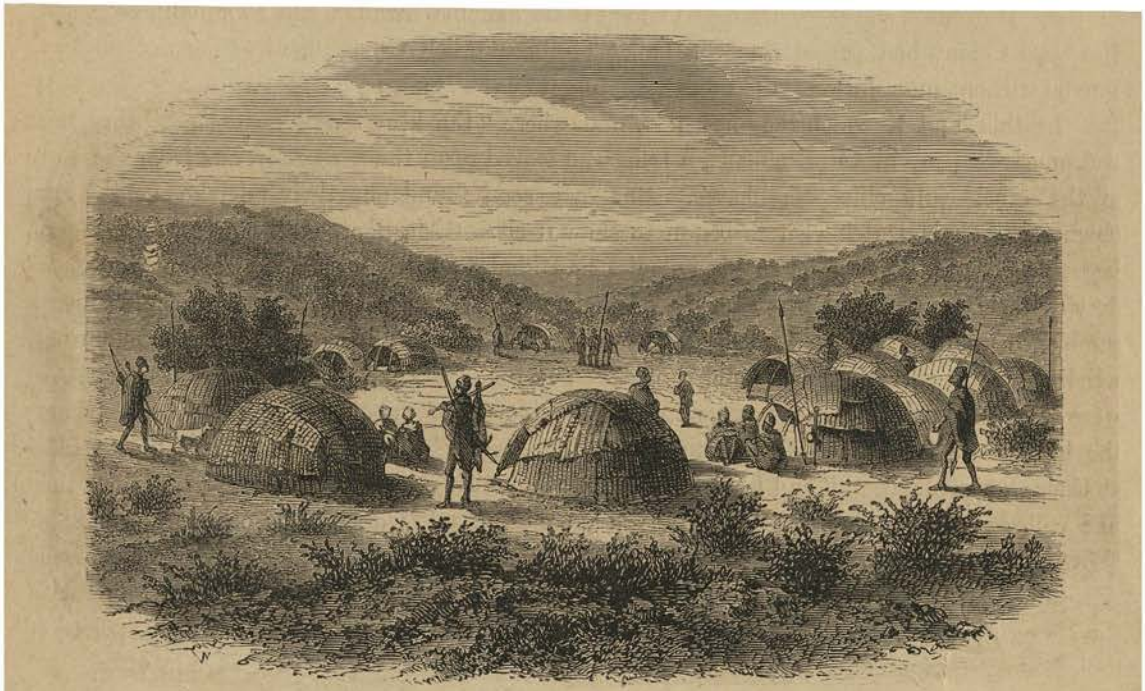
"The *secho* is practised by three tribes only. *Boguera* is observed by all the Bechuanas and Kaffirs, but not by the negro tribes beyond 20° south. The *boguera* is a civil rather than a religious rite. All the boys of an age between ten and fourteen or fifteen are selected to be the companions for life of one of the sons of the chief. They are taken out to some retired spot in the forest, and huts are erected for their accommodation; the old men go out and teach them to dance, initiating them at the same time into all the mysteries of African politics or government. Each one is expected to compose an oration in praise of himself, calling a *leisia* or name, and to be able to repeat it with sufficient fluency. A good deal of beating is required to bring them up to the required excellency in different matters, so that they have generally a number of scars to show on their backs. These bands or regiments—named *mepato* in the plural, and *mopato* in the singular—receive particular appellations; as, the *Matsatsi*, the suns; the *Mabusa*, the rulers; equivalent to our Coldstreams or Enniskillens; and though living in different parts of the town, they turn out at the call, and act under the chief's son as their commander. They recognise a sort of equality and partial communism ever afterwards, and address each other by the title of *mokelane* (or comrade). In cases of offence against their rulers, as eating alone when any of their comrades are within call, or in cases of cowardice or dereliction of duty, they may strike one another, or any member of a younger *mopato*, but never any one of an older band; and when three or four companies have been made, the oldest no longer takes the field in time of war, but remains as a guard over the women and children. When a fugitive comes to a tribe, he is directed to the *mopato* analogous to that to which in his own tribe he belongs, and does duty as a member. No one of the natives knows how old he is. If asked his age, he answers by putting another question: 'Does a man remember when he was born?' Age is reckoned by the number of *mepato* they have seen pass through the formula of admission. When they see four or five *mepato* younger than themselves, they are no longer obliged to bear arms. The oldest individual I ever met boasted he had seen eleven sets of boys submitted to the *boguera*. Supposing him to have been fifteen when he saw his own, and fresh bands were added every six or seven years, he must have been about forty when he saw the fifth, and may have attained seventy-five or eighty years, which is no great age; but it seemed so to them, for he had now doubled the age for superannuation among them. It is an ingenious plan for attaching the members of the tribe to the chief's family, and for imparting a discipline which renders the tribe easy of command. On their return to the town from attendance on the ceremonies of initiation, a pipe is given to the lad who can run fastest, the article being placed where all may see the winner run up to snatch it. They

are then considered men (*banona*), and can sit among the elders in the *kotla*. Formerly they were only boys (*basimane*). The first missionaries set their faces against the *boguera*, on account of its connection with heathenism, and the fact that the youths learned much evil and became disobedient to their parents. From the general success of these men, it is perhaps better that younger missionaries should tread in their footsteps; for so much evil may result from breaking down the authority on which, to those who cannot read, the whole system of such influence appears to rest, that the innovation ought to be made proposing measures as the Locrians did new laws—with ropes round their necks. Probably the *boguera* was only a sanitary and political privilege; and there being no continuous chain of tribes practising the rite

AN AFRICAN BUFFALO HAUNT.

between the Arabs and the Bechuanas, or Kaffirs, and as it is not a religious ceremony, it can scarcely be traced, as is often done, to a Mohammedan source." It is also possible that it may be a remnant of an old African custom, of which it is well known that the Egyptians in remote ages were addicted to, but which has now disappeared, and only remain behind among a few isolated people like the Kaffirs. A somewhat similar ceremony (the *boyale*) takes place for the young women, who, under the surveillance of an old lady, are drilled to the carrying of water. During the whole time they are engaged in this useful but by no means dignified occupation, they are clad in a dress made of ropes of alternate pumpkin-seeds and bits of reed, strung together and wound round the body in a figure of eight fashion. This "fatigue drill" is gone through, I suppose, in order to inure them to hardship, and probably under a similar idea bits of burning charcoal are applied to their arms, in order to accustom them to bear pain, or to test their power of enduring it. This is the origin of the scars which are often seen studding like so many seals the brown fore-arms of a Kaffir belle.

The Kaffirs, except in some cases where their fears of witchcraft render them half insane, are, unlike some African races, by no means either cruel or vindictive as a people. The Bechuanas are probably the least amiable of all the Kaffir tribes, being arrant thieves, boastful, and inclined to cherish vengeance against any one who has wronged them, or whom they believe has done so. Unlike most of the Kaffir tribes they are cruel and heartless to their aged relatives, showing no affection, or even natural feelings of regard toward their wife or wives, such as an ordinary human being would have towards his horse or dog. Yet he is not quarrelsome, and is persevering and industrious—virtues which go a long way in savage life to make



ZULU VILLAGE.

up for what are looked upon in civilised society as gross offences, but which are, from a savage point of view, very venial indeed.

Rude, cruel, and heartless, however, would the Kaffir be, did he show a tithe of the heartlessness, cruelty, and injustice towards his fellow-tribesmen, or towards the tribe, which the whites have shown to him. We Britons are not blameless in this respect, and among our inglorious "little wars" that known by the name of "the Kaffir" does not shine first on our bead-roll of glory. But our colonists and our Government become absolutely virtuous in this relation when placed alongside the Boer Dutchmen of South Africa, and the Government of the Free, or Orange State.

The word "boer" means simply a "farmer"—though doubtless the original meaning of our word "boor" was the same, though now used in an offensive sense. In the Cape Colony the term is applied to the Dutch farmers, who are an industrious, honest, and excessively prosaic race of people, clinging, even beyond Batavian tenacity, to the language and customs of the mud-begotten home of their ancestors in dear old Holland. From this people—no more than from

the mass of English colonists—the unfortunate aborigines had little to fear, so long as they kept their "lifting" propensities *in re* cattle within reputable bounds. But with the Boers, who have fled beyond the Cashan, or Magaliesberg Mountains, and where, aided by English deserters, and bad characters of every sort, they have established a sort of free state or republic, the case is different. The great objection which these gentlemen already had to the English law—viz., that, theoretically at least, it made no difference between white and black, they were determined should neither exist in a passive or active state in their new home beyond the reach of any law except of their own making. In the new republic, aggrieved by the emancipation of their Hottentot slaves—a wrong to which these amiable farmers had to submit soon after the Cape Colony had passed into the hands of the English Government—they determine to pursue without molestation "the proper treatment of the blacks."

In this land to which they had fled, and where "the king's writ goeth not," they were welcomed with joy by the Bechuans, a tribe who looked upon them as deliverers from the sway of the cruel Zulu chief Mosilkatze. But they soon found out their mistake, as the true character of their Dutch visitors began to show itself. "Mosilkatze," the poor wretches soon began to cry out, "was cruel to his enemies and kind to those he conquered; but the Boers destroy their enemies and make slaves of their friends." The tribes who still maintained a semblance of independence were forced to perform all labours of the fields, such as manuring, weeding, reaping, making dams and canals, and at the same time to support themselves. Nor were they ashamed of their meanness in thus making use of unpaid labour. On the contrary, the heathen being thus "given them for an inheritance," they were, like Clive, "astonished at their own moderation," and were never weary in praising the equity of the regulations they had enforced on the duped natives. "We make the people work for us on consideration of allowing them to live in our country," was the placid *precis* of the aboriginal policy of the African descendants of a nation never remarkable for too delicate a conscience in dealing with the aboriginal population of the countries they settle their stolid persons in, and at no period of their history distinguished for loftiness of soul when guilders or copper bars were in view.

This species of slavery serves only to supply field labour. To obtain domestic servants recourse must be had to forays on neighbouring tribes which have abundant flocks of cattle. The Bechuanas have never been engaged in the slave trade, and accordingly have never sold man, woman, or child, far less sold themselves, as some of the negroes of other tribes, degraded by a string of strong drink, have done. Hence in these forays by the Dutch Boers children are seized, even by the more humane farmers, who are tempted by the hope of a division of the captured cattle, or impelled by a well-devised story of an "uprising" of the devoted tribe. In order that they may not be so liable to escape, the long-headed burghers generally contrive to take the youthful at an age so early that they soon forget their parents and their native language. Yet the Dutch in this region are far from pious—as piety goes in South Africa—talking of themselves as "Christians," while all the coloured race are "black property" or "creatures," to whom, like the Jews of old in reference to the neighbouring people, they are the chosen people who are to be a rod of Divine vengeance for their backslidings. Living in the midst of a much more numerous native population, they are continually in dread of the blacks whom they have treated so cruelly, taking dire vengeance on them. Accordingly, at the first symptom of alarm, the innocent natives are ruthlessly fallen on, and no matter how brutal the

massacre which ensues, it is always excused on the plea of "state necessity"—a soothing balm for any qualms of conscience which may yet remain in the minds of these degenerate sons of Holland. The Bechuanas are a comparatively effeminate race, little inclined to quarrel with the whites, against whom they have, unlike the Kaffirs proper, never been the aggressors, otherwise their Boer enemies would have another tale to tell—if, indeed, they were left to tell any tale whatever. The Dutch have always avoided Kaffirland proper, and when they have embroiled themselves with the war-like savages of that region, have left their quarrels to be settled, as Livingstone puts it, "by the English, and their wars to be paid for by English gold."

We may not share in all the sentimental wail common about the miseries of African slavery, but still, when we see these abominations going on under our own eyes, we can only echo the sentiment of the noble-hearted Livingstone, "I can never cease to be most unfeignedly thankful that I was not born in a land of slaves. No one can understand the effect of the unutterable meanness of the slave system on the minds of those who, but for the strange obliquity which prevents them from feeling the degradation of not being gentlemen enough to pay for services rendered, would be equal in virtue to ourselves. Fraud becomes as natural to them as 'paying one's way' is to the rest of mankind."* The writer of these manly words has passed away from the scene of his toils and his travels, his sorrows and his victories, and to the end of his life he had no reason to alter his mind regarding the justice of their import, or to slacken his efforts to abolish the abominable trade in men, whether carried on by fair-haired Dutchmen, by swarthy Arabs, or black-skinned negro potentates. Through the length and breadth of Africa his character is known and revered, even by those whom he so strenuously opposed in their traffic, and as long as the names of African travellers are spoken of among men all over the civilised world, the echo will come back to us, unbroken and clear—"*He* was the noblest Roman of them all!"

CHAPTER XI.

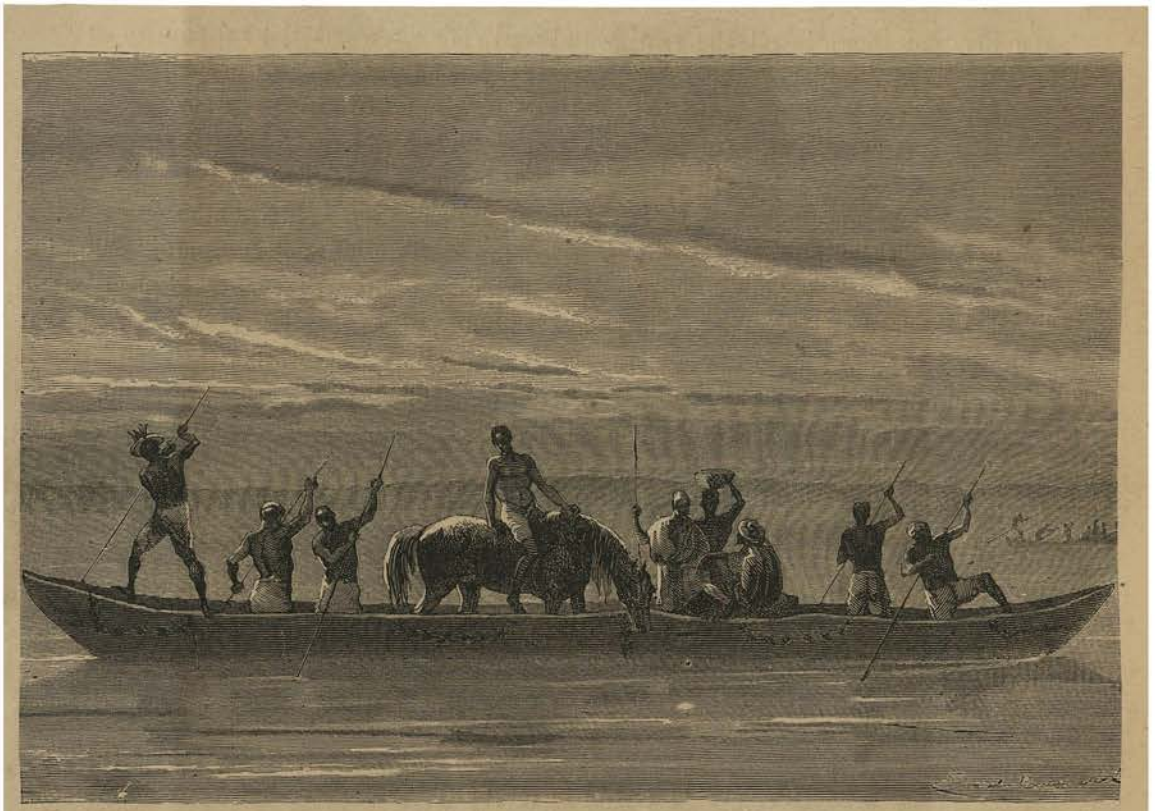
HOTTENTOTS, BUSHMEN, AND ALLIED TRIBES.

AFRICA is such a wide ethnographical region that were we to attempt to describe in even the most abstract manner the various tribes inhabiting it, and had we as many volumes at our disposal for doing so as we have chapters, our space would speedily be filled, without, however, by any means exhausting the subject. Remembering how many interesting African people we have yet to touch upon, and how broad is the world outside of Africa, the numerous nationalities of which we must halt yet a little while amongst before closing our volumes, we can only take the more important people, and content ourselves, at best, with simply naming the less important ones. For this reason we must pass entirely over the Damaras, Ovambos, and some

* "Missionary Travels," p. 33.

allied races more closely allied to the true negro races than the Kaffirs, and who seem in some cases to be now only the broken remnants of what were once, if not great nations, at least tribal organisations hardly inferior in power to the Kaffirs themselves.

The tribes just mentioned roam about the regions in the vicinity of Walvisch Bay, on the south-west coast. The word *Damara* means, as native names of tribes often do, simply "the people," and whence they came, or how long they have been we know not, as chronicles exists not among an unlettered race, and tradition is silent on the point. It is enough for them that they are *there*, the chief concern now is to remain there, and make the best of present cir-

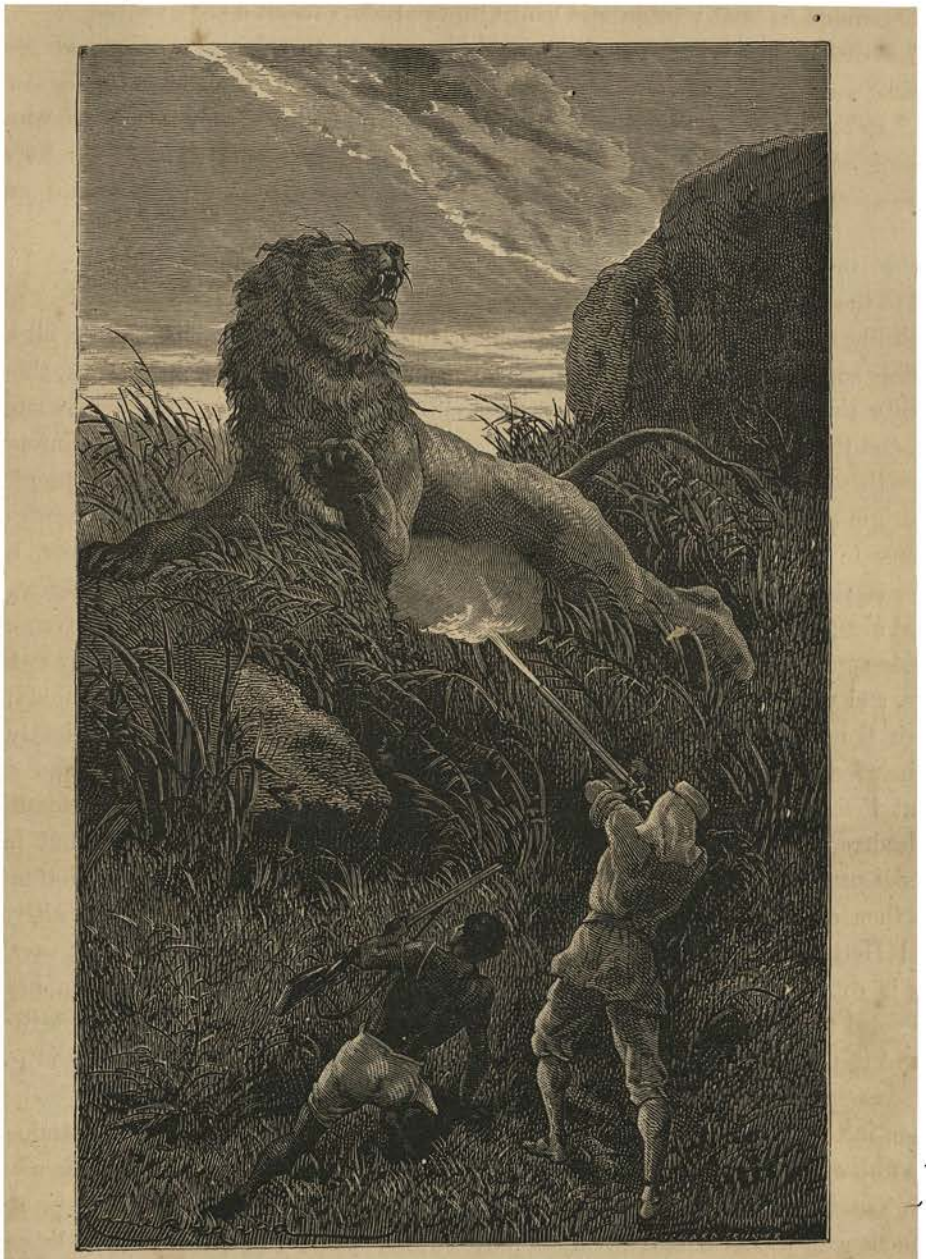


A KAFFRARIAN FERRY-BOAT.

cumstances—not a lofty ambition, no doubt, in the eyes of theorists and philanthropists who are frothily verbose on the subject of the "destinies of the race," but yet, on the whole, a very sensible view for a savage to take of affairs sublunary and touching his person. It seems once to have been a powerful nation, but is now on the wane. The works of Anderssen ("Lake Ngami"), Francis Galton, and my energetic friend, Thomas Baines, will supply almost all that is known in regard to their habits and ways of life.

The richer ones have cattle, while the poorer, who are treated like inferior beings, and enslaved by the richer, are content to live by hunting and root-digging. Some of the young girls and warriors are rather handsome, though black and negro-like, but in their character and customs are not more amiable than the very *ig*-noble savage generally.

The *Ovambos* (or Ovampos) inhabit the country about the latitude 17° or 18° south, and about 15° east longitude. The term by which they designate themselves means "the merry



HUNTING THE LION.

people." It may require an African education to appreciate their mirth, but the fact is undeniable that they are humane to their sick and aged, industrious cultivators, and skilful and rich herdsmen, possessing large droves of cattle and flocks of goats, and, above all, bear the reputation of being the noblest but at the same time *rarest* work of God—honest African

savages! They are good hunters, and, unlike the Kaffirs, also keen and skilful fishermen. They have an excellent opinion of themselves, and a correspondingly low one of the white men, hesitating, as Mr. Galton tells us, to believe there existed a land on the earth where he lived or reigned as lord, preferring to regard him rather as a migratory animal of considerable intelligence.

We now pass on to the Hottentots and Bushmen, tribes closely allied, but which, in the brief account which we shall give of them, may be considered separately.

Hottentots.

What the origin of this name is it is now all but impossible to discover. It has been applied to the South African people we are about describing from the very earliest period, and in all likelihood is the name of some particular Hottentot tribe now extinct. At all events the Hottentots seem to have been the original aboriginal population of South Africa, though in all probability they drove out some earlier race, just as they in their turn were ousted by the Kaffirs, and the Kaffirs, in the whirligig of events, had to make room for the Europeans. At one time they seem to have been even a wider spread race than at present, for people of Hottentot origin are said to be found scattered at unknown distances, to the very heart of Africa. According to the testimony of Owen, Morrell, and other trustworthy travellers, little communities of Hottentots, in some instances still unchanged by contact with Europeans, are found scattered along the West African coast as far north as lat. 70° south, broken fragments of a once wide-spread and homogeneous nationality. The Kaffirs, who are still their untiring persecutors, and who were the first cause of their national ruin, they hate with an undying hatred to which the history of tribal malignity shows no parallel. Silently and patiently they will track their foes, singly or in small bodies, until, in the darkness of the night and safely they can glut their dire vengeance. In a pitched battle, undisciplined and unaccustomed to fight under leaders in bodies, they have no chance with the more warlike Kaffirs, but in cunning and insidiousness they make up for what they lose in military skill. When Hottentot sights Kaffir, then comes the tug of war. This hatred of their conquerors is intuitive, for the civilised Hottentots have the same lively feeling towards them as the most savage, whose ferocity is continually stimulated by the sight of acts of cruelty and oppression heaped upon their devoted race by the Kaffirs in their vicinity. The result of this hatred was utilised by the British in the last Kaffir war, by the employment of the Hottentots as scouts and guides, and to this day the Hottentots, with a quick eye for a Kaffir cow-stealing thief, make the best herdsmen in the colony, just as the London pickpockets, with their senses acutely trained in early life by unlawful predatory pursuit in quest of snuff-boxes and pocket-handkerchiefs, were found, when in an evil day their ill-fortune landed them at the Antipodes, to be able to turn their quick ears and sharp eyes to good purpose as shepherds, in which calling their reputation for skill stood high among the Australian squatters.

In *colour* the Hottentots, unlike the other African natives, are not dark, but yellowish—like the more pronounced form of Chinese: the face shows high cheek-bones and a long narrow chin.

Having long mingled with Europeans they have now in almost every instance adopted European clothing and habits, so that it would be simply a waste of time to describe what their

dress was in former times. In Le Vaillant's Travels it is fully described, though the pictures of their dresses, as depicted in supposed likeness of them, are as often founded on fancy as on fact. In the heyday of youth some of them are rather handsome in figure, though their faces are generally rather ugly, but when they pass middle life they get prematurely old and wrinkled, and the aged people are absolutely hideous. The most peculiar physical feature, however, in Hottentots is the extraordinary development of fat posteriority, which in the women serves all the purpose of the "dress improver" among their more civilised sisters. On this remarkable foot-board, which shakes in walking, the child stands, and it is so firm that it can support a full-grown person, though the possession is said to in no way inconvenience the bearer. The head is generally covered with a coat of grease and paint composed of some powdered ore of iron with shining bangles of mica in it, almost concealing the woolly hair which, unlike that of the true negro, does not cover the whole head, but is scattered in isolated tufts—not over an inch in length when straightened—over the bare scalp. The salient features of their physique may be summed up in the words of Sir John Barrow, who first described this people with anything like accuracy. They "are well-proportioned, erect, of delicate and effeminate make, not muscular; their joints and extremities small; their faces generally ugly, but different in different families, some having the nose remarkably flat, others considerably raised. Their eyes are of a deep chestnut colour, long and narrow, distinct from each other, the inner angle being rounded, as in the Chinese, to whom the Hottentots bear a striking resemblance. The cheek-bones are high and prominent, and, with the narrow-pointed chin, form nearly a triangle. Their teeth are very white." Our impressions of Hottentot physique are, in Europe, to a great extent derived from the description of a woman of that tribe who was exhibited under the name of the "Hottentot Venus," and died in Paris in 1821. Her features are shown in our figure (p. 261) taken from a cast in the Paris Museum of Natural History.

Their *moral character* is not bad. They are somewhat humorous—a good trait in itself, and invariably the sign and precursor of many others—but impatient of restraint, and unable to bear the irksomeness of any regular employment. They are excellent hunters, and accordingly make admirable irregular soldiers, which are invaluable in our "little wars" with the Kaffirs. They have, however, no idea of discipline, and that intangible entity called "honour" finds no place in the aboriginal bosom. They are by no means unwilling to enlist as scouts and irregular skirmishers, but at the same time with the passive understanding that they may not only fight when it so seems good to them as well as to their commander, but also run away when it seems that the "continuity of tissue" can be best preserved by this summary process. To seek plunder and vengeance, rather than the "bubble reputation at the cannon's mouth," is the aim of the Hottentot "guerilla." Callous to pain, stolid, and unexcitable, like most savages, he is very tenacious of life, injuries which would be fatal to a white having apparently no other effect upon him than to act as a stimulus, and cause a little passing inconvenience. Yet his constitution is more susceptible to poison than that of the whites, probably for the reason that his nervous system, being little acute, is apt to get sooner depressed under the action of poisons than that of the more excitable denizen of civilisation.

Marriage ceremony they are said to have none. Marriage with them seems simply to pay for the wife and take her home to her husband's abode. It is savage marriage reduced to its simplest elements.

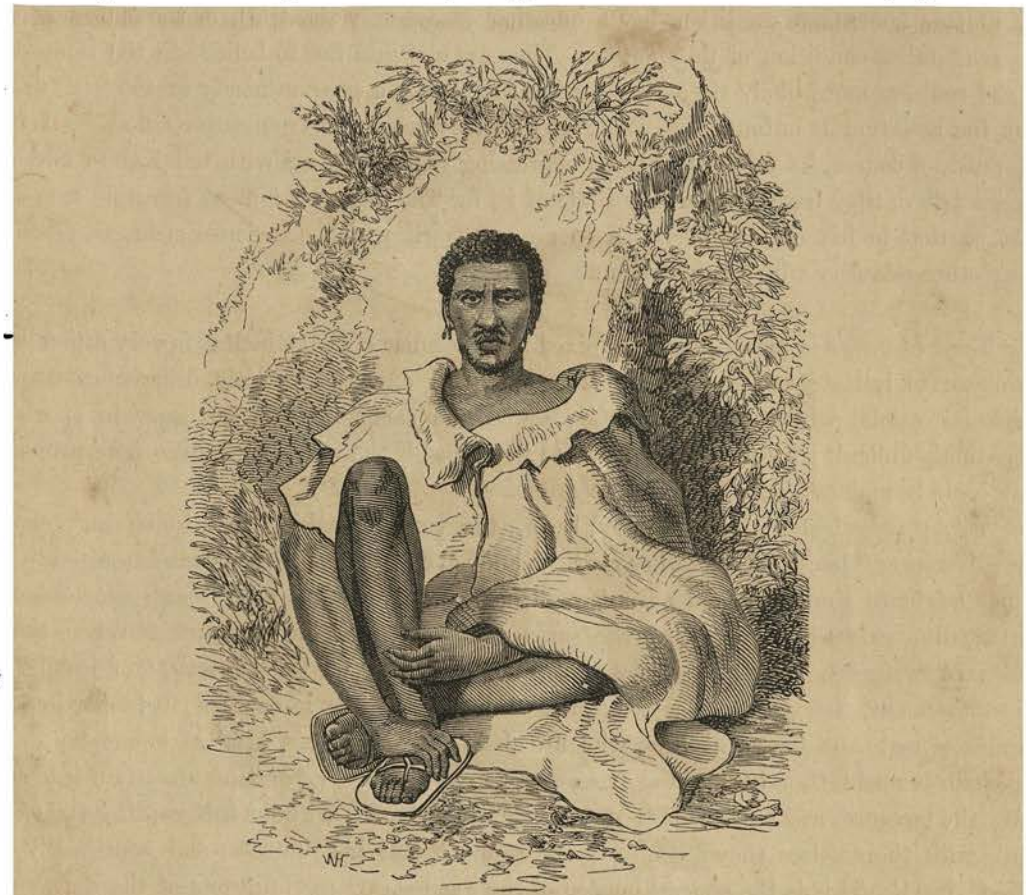
When ill, the patient removes, or is removed by his or her friends, to a little hut at a distance from the *kraal*, with the denizens of which he will not mix until he is again convalescent. The Hottentot patient has thus a great advantage over the sick man among savages generally, and notably over his Kaffir neighbours: he lies quiet, undisturbed by the noise and discordant din of the village, or the shouts and dances of the witch-doctors. Professional advisers of this sort the Hottentots are unblessed with, what little medicine their simple philosophy places credence in being possessed as a necessary knowledge by almost any of the tribesmen. Small-pox is their most dreaded disease. With it the most skilful of their

BUSHMAN PLAYING THE "GOURA."

medicine-men cannot cope. When a family is seized with it the other members of the tribe, including the nearest relatives of the sick person, instantly remove their encampment, and flee to the desert, leaving the smitten one to his fate, the relatives often not looking near the plague-stricken hut for months and even years afterwards.

When a person dies the body is doubled up and wrapped in a *kaross* (or fur cloak), the arms and legs being previously tightly bound to the body, and is buried in a shallow grave, the kinsmen being generally too lazy to dig one deep enough to prevent the corpse being disinterred by wild beasts. As a slight protection against this outrage they usually heap a few stones on the body, but even they are in most cases so few that the jackals, scenting the carrion from afar, collect round the grave after nightfall, and soon disinter the body, and tear and devour

it with hideous howls, within earshot of the stolid relatives. Over the grave there is little mourning. The plaintive wailing, which is so characteristic and general a feature of savage lamentation over the place of burial, is, among the more prosaic Hottentots, reserved for their head-men. When the deceased happens to have been the little petty village head-man, or chief—if you choose so to call him, but in reality there are no chiefs in the true signification of the term—he is buried inside the cattle-pen, and here his women make a show of lamenting for him in a public manner, though the nomadic character of the people renders



BUSHMAN.

this a very perfunctory task. His grave is soon forgotten, and considered no more sacred than the rest of the sepulchre-studded desert over which the yellow tribesmen roam.

Religion they are said to have none. At all events, they no more confide the exercise of their holy rites to professional priests than they do the cure of their sick to professional doctors. They are wonderfully free from superstition, though, if this is so, I doubt whether we are to look upon this mental characteristic as expressing a high or low moral organisation. Superstition is the first anxious gropings in the dark of the rude mind searching after a God—the wanderings which, after weary and devious paths, lands the anxious seekers at that culmi-

nating point where a belief in a supreme, all-wise, all-merciful being regulates the conduct, tempers the sorrows, and controls the lawless passions of men. In all religion there must be, therefore, much superstition which has failed to get eliminated in the wondrous crucible of thought. In a word—in the purifying alembic of the human mind, superstitions go in one side and come out at the other—it may be after long ages—it may be that the process is too long for the life of the nation—in an elevating and ennobling theology. Where there is not the first rough materials to work upon there cannot, therefore, be a religion. The Hottentots are in this lamentable condition, but I question exceedingly the truth of the statement as to the religionless condition of this nation. They are also said not to believe in the immortality of the soul—a more likely statement—though Kolbein,* a poor authority at the best, declares that the assertion is unfounded. The fact that they are "free from superstition"—if fact it is—must, of course, be received only as expressing that, compared with the Kaffirs and other savage tribes, they have wonderfully little of it, for Thunberg—a famous scientific traveller—tells us that in his day they believed in an evil spirit which occasioned sickness, death, and every other calamity which befell them.

Their *language* is plentifully intermixed with peculiar clicks, which it is very difficult for a European to imitate, and which give inflexions, and often an entirely different meaning to particular words, which would otherwise sound the same. For a foreigner to speak it is exceedingly difficult; for two people to write it, so that if the words so written were pronounced they could be understood, is next to impossible.

Yet, paradoxical though it may seem, the people speaking this sputtering, choking, "jaw-breaking" language are rather musical, and have many national melodies—suited to words which celebrate some personal adventure, which they will sing all through the cool night, continually—negro-like—repeating the same words over and over again. "When they are desirous," writes Le Vaillant—a pleasant French traveller of last century, "of indulging in this amusement, they join hands and form a circle of greater or less extent, in proportion to the number of male and female dancers, who are always mixed with a kind of symmetry. When the chain is made, they turn round from one side to another, separating at certain intervals to mark the measure, and from time to time to clap their hands, without interrupting the cadence, while with their voices they accompany the sound of the instruments, and continually chant 'Hoo! hoo!' This is the general burden of their songs. Sometimes one of the dancers quits the circle, and going to the centre, performs there, alone, a few steps, after the English manner, all the merit and beauty of which consist in performing them with equal quickness and precision, without stirring from the spot where he stands. After this they all quit each other's hands, follow one another carelessly, with an air of terror and melancholy, their heads leaning to one shoulder, and their eyes cast down towards the ground, which they look at with attention, and in a moment after they break forth into the liveliest demonstrations of joy and the most extravagant merriment. They are highly delighted with this contrast when it is well performed. All this is at bottom but an alternate assemblage of very droll and amusing pantomime. It must be observed that the dancers make a hollow, monotonous kind of

* "History of the Cape of Good Hope," vol. i., p. 314.

humming, which never ceases, except when they join the spectators, and sing the wonderful chorus 'Hoo! hoo!' which appears to be the life and soul of their magnificent music. They usually conclude with a general ball—that is to say, the ring is broken, and they all dance in confusion as each chooses, and upon this occasion they display all their strength and agility. The most expert dancers repeat, by way of defiance to each other, those dangerous leaps and musical quavers of our grand academies, which excite laughter as deservedly as the 'Hoo! hoo!' of Africa."

Dancing is a never-failing amusement after the desultory labours of the day are over, but numerous other games, as well as a prodigious amount of sleep, fill up the leisure which hangs so heavy and in such a quantity on the savage hands.

In intellect they are not bright, and it is with great difficulty that any information involving resource to arithmetical calculations or figures can be extracted from them. The new moon is their unit, and on it all their calculations regarding time are based.

Unlike the Kaffirs, who live in stationary towns, the Hottentots are especially nomads, roving about from place to place, living a few days here and a few years in another place, but never certain where to be found at any particular time. Their huts are round cage-like frames covered with reed-mats or skins, and which can be taken down or put up with marvellous rapidity. They are warm and tolerably water-tight, but these very qualities, which render them impervious to wind and water, also render them impervious to the smoke of their fires, the result of which is that nobody but a Hottentot can exist for long in a Hottentot hut. The atmosphere is suffocating, and redolent with stenches indescribable, while the floor, and every article into which these disagreeable members of the insect world can insinuate themselves, are swarming with fleas, which sit nestling in wait for some skin more pervious to their bites than the tanned dirt-and-grease-covered hides of the Hottentots. If even a white man—not altogether a savage—could endure the atmosphere of the hut, these disagreeable bedfellows, with which his South African travel makes him acquainted, effectually drive from his eyelids any inclination for sleep. Even to the Hottentot they sometimes become so troublesome that he will be forced to remove his dwelling to another place, a remarkable instance of removing a house rather than removing the fleas; instead of Mohammed going to the mountain, the mountain coming to Mohammed!

Among their *occupations* may be mentioned the tanning of cattle-hides, an art, however, which, though now improved by some aboriginal inventions, has probably been originally learnt from the early Dutch settlers. Making hide-ropes, much used in picketing cattle, and well suited to the climate, forms also a branch of industry greatly cultivated among these rude people. They also do a little in carving bowls and other utensils, but show little artistic taste, the chief value of these carved works being, not in the skill displayed, but in the untiring patience with which the artists, to whom time is no object—an article, indeed, made for slaves, not for them—have worked out the designs. It is an ingenious piece of trifling. Agriculture is as yet an almost unknown art to them, notwithstanding the long period they have resided among or in the vicinity of Europeans, and witnessed the very process of tilling the soil, and the advantage a steady store of food is. Doubtless the Hottentot women have made a rude attempt with little sharp-pointed sticks, weighted in the middle, to scratch up a bit of soil, but the attempt only shows the

crudeness of their ideas on the subject. Hence they are obliged to wander about in search of subsistence, or wherever they can obtain grass and water for their cattle, many of which, and of rather good quality, they possess. It is said that at one time they had a peculiar breed of cattle, which they trained up to guard their *kraals*. These bovine sentries would allow no stranger, unless accompanied by a person whose face was familiar to them, to enter the enclosure, and accordingly we can understand that such a watch-cow would be a rather formidable *concierge, if*—the tale is true! The training of such oxen is at all events now a "lost art."

They show a wonderful skill in knowing all their cattle by sight. If an ox is missing in the herd, they will know, because a familiar face is missing. If they see the stolen ox, even after several months, they will immediately detect it among a herd, and cases are on record in which a Hottentot has detected a stolen ox by the *spoor* (or track) alone, and—which seems almost incredible—the fact of a particular stolen one being in a herd, because he knew a calf running about by its likeness to its mother!

Their weapons are the bow and arrows, and the *assagai* (or spear), which they do not, however, care much about, instead of carrying, as most of the African tribes do, a sheaf of them. They are rather unskilful in their use, and do not depend much on them in actual warfare or in the hunt. For killing small animals they use the short, round-headed club (Kerrie), which probably the Kaffirs learned the use of from them.

When food can be got the Hottentots are enormous eaters. Suppose an elephant or any other large animal is killed, the *kraal*, as soon as the news reaches it, strike their tents, and remove to the vicinity of the carcase, finding it easier to remove their houses to the game than to bring the game to their houses. Then ensues a scene of gorging. The meat is roughly boiled, and men, women, and children—supposing there is enough and to spare for all—commence to gorge themselves until, full to repletion, they throw themselves back and sleep for a few hours in a torpid condition, only to wake up and again attack the provender, until the picked bones attest the trencher powers of the assembled village. In a hot climate meat must be soon eaten, but semi-putrefaction is no barrier to a Hottentot; if anything, he rather likes his game "high." We have hinted that sleep is one of the blessings of life which the Hottentot take the use of in no stinted measure. He can sleep at any time. If he has taken a full meal, he takes his sleep; if he is gorged after an eating bout, he is forced to sleep; and if he is hungry, he simply tightens his belt and drops off to sleep as a relief to his hungry thoughts and the pain of gnawing hunger. Like Sancho Panza he says, if not in words at least in sentiment, "God bless the man that first invented sleep. It covers a man all over, longings and all, as with a garment; it is food for the hungry and drink for the thirsty; heat for the cold and cold for the hot; God bless the man that first invented sleep;" and how many a weary traveller beside the famine-stricken Hottentot, when he has thrown himself down, worn and faint, has echoed the simple-minded philosophy that Cervantes, from the bitter experience of wounds, and hunger, and misery, and slavery, puts into the mouth of that jovial materialist!

Bushmen.

The Bushmen, or Bojesmen of the Dutch Boers, the former name being simply a transla-

BUSHMAN POLICE-OFFICER AND INTERPRETER.

tion of the latter, are called by themselves *Saqua* or *Saabs*, and, in common with the Hottentots, the term *Quaiquæ* is also used to designate them. They inhabit the outskirts and desert places of the same country as do the Hottentots, and if forced to choose between the rival theories as to whether they are the aboriginal race which the Hottentots displaced, an entirely distinct race, or only degenerate Hottentots, I should choose the latter view. The reasons in favour of it are cogent. In appearance they do not differ widely from the Hottentots, and many of their habits are the same. Again, many other facts support the theory that they are degenerate members of the same race, driven to the desert by persecution, and, living for ages under adverse circumstances of shelter, food, and other agencies, have gradually deteriorated. We must not, however, suppose that this deterioration is of modern date, or caused, as some have supposed, by the Dutch settlers having driven their ancestors, plundered of their cattle, into the desert. The late Sir Andrew Smith, well known as the Director-General of the Army Medical Department during the period of the Crimean War, and in earlier life distinguished by his travels and researches in South Africa, conclusively proved that the Kaffirs and Hottentots were of one stock, and had originally spoken the same language, and that in all probability they existed as separate bands long before the first denizens of the flat shores of the Zuyder Zee ever set foot in the Cape of Good Hope, though augmented from time to time by outcasts from other tribes joining them. Almost every South African nationality who have adopted the first forms of civilisation—in so far as conforming to well-understood or fixed laws, and arranging themselves into communities under recognised heads, is civilisation—are surrounded by wandering hordes of outcasts and vagabonds, veritable Caves of Adullam, to which resort all who are in trouble, and whom the terrors of the law induce to seek a refuge among the lawless, or where the avenger of blood cannot find him. To use the language of Mr. Galton, "Two African tribes never live close up to a common frontier; they are always fighting and robbing, and therefore a broad frontier-land is essential, and in these border-lands, so far as I have seen, the Bushmen and other tribes live." There are, therefore, Kaffir Bushmen, though the people so known to the Cape colonists are outcast Hottentots. In like manner the Balalas are outcasts of the Bechuanas, while the Balakahari are the refuse population of the different nationalities in their immediate neighbourhood. The Fingoes were a servile tribe of this kind at one time under the dominion of the Amakosah Kaffirs, but were, in 1835, emancipated, to the number of 17,000, by the English, and settled on lands given to them between the Lower Keiskamma and the Great Fish River.

In appearance, and in their mode of speaking, they resemble the Hottentots, though the vocabulary of their language greatly differs from that of the nationality mentioned. As the structure and other cardinal characteristics are the same, the mere difference in the vocabulary matters very little. We have already seen how rapidly an unwritten, vacillating language will change in a short time. The Bushmen having apparently been a separate people for centuries, and being continually recruited from alien tribes, could scarcely be expected to have long retained the Hottentot language in its purity, though *purity* is hardly the strict term to apply to a rude speech ever changing according to the humours and tastes of the speakers. The Bushman language is, however, so imperfect and bald that the words require to be eked out by signs, and accordingly, like a party of prairie Indians (vol. i., p. 179), they require the aid of daylight or a fire before they can properly express themselves, the mere

words being insufficient without signs to render their meaning intelligible. Some of the Bushmen tribes affect a peculiar mode of utterance, and adopt new words, with the design of rendering their language unintelligible to all except the members of their own community.* This singular custom they designate as *cuze cat.* Though this dialect is more or less understood by the various Bushmen tribes, it is an unknown language to the Hottentots, and accordingly it is considered as very useful in concealing their designs and plots from their enemies. Their language has been described as a "mixture of chattering, hissing, and nasal grunts," but the peculiar mode of utterance can be so modified by them when they have lived long in the vicinity of the white or Hottentot settlements as to render their language intelligible to their more civilised neighbours. They are admirable mimics, and soon ape the customs as well as the language of their neighbours, so that they are not so low in the intellectual scale as has been sometimes asserted. They are small in stature, the men not being on an average over five feet in height, and the women less. Their skin is not black or brown, but yellowish, though it is always so filthy and smeared with grease that it looks much darker than it really is. In his appearance there is certainly nothing intellectual. On the contrary, in his *tout ensemble* there is something disagreeably animal-looking. This idea seems to have forcibly impressed Lichtenstein, who describes a Bushman in the following graphic terms:—"One of our present guests, who appeared about fifty years of age, who had grey hair and a bristly beard, whose forehead, nose, cheeks, and chin were all smeared over with black grease—having only a white circle round the eye washed clean with the tears occasioned by smoking, this man had the true physiognomy of the small blue ape of Kaffraria. What gives the more verity to such a comparison was the vivacity of his eyes and the flexibility of his eyebrows, which he worked up and down with every change of countenance. Even his nostrils and the corners of his mouth, nay, his very ears, moved involuntarily, expressing his hasty transition from eager desire to watchful distrust. There was not, on the contrary, a single feature in his countenance that evinced a consciousness of mental powers, or anything that denoted emotions of the mind of a milder species than what belong to man in his mere animal nature. When a piece of meat was given him, and half-rising he stretched out a distrustful arm to take it, he snatched it hastily, and stuck it immediately into the fire, peering around with his little keen eyes, as if fearing lest some one should take it away again; all this was done with such looks and gestures, that any one must have been ready to swear he had taken example of them entirely from an ape. He soon took the meat from the embers, wiped it hastily with his right hand upon his left arm, and tore out half-raw bits with his teeth, which I could see going entire down his meagre throat."†

If this description seems exaggerated—though there is no ground for supposing it is so; on the contrary, it bears internal evidence of truthfulness—perhaps the words of the missionary, Adolphe Bonatz, who attempted, but attempted in vain, to introduce Christianity amongst them, may be substituted. The following are his words:—"These people are of small stature and dirty yellow colour; their countenance is repulsive—a prominent forehead, small, deeply seated and roguish eyes, a much-depressed nose, and thick projecting lips are their characteristic features. Their constitution is so much injured by their dissolute habits and the constant

Teste Sir Andrew Smith. † Travels, &c., vol. ii., p. 224.

smoking of *durtia*, that both old and young look wrinkled and decrepit; nevertheless, they are fond of ornament, and decorate their ears, arms, and legs with beads, iron, copper or brass rings. The women also stain their faces red, or paint them wholly or in part. Their only clothing, by day or night, is a mantle of sheep-skin thrown over their bodies, which they term a *kaross*. The dwelling of the Bushman is a low hut, or a circular cavity, on the open plain, into which he creeps at night with his wife and children, and which, though it shelters him from the wind, leaves him exposed to the rain. They had formerly their habitation among the rocks, in which are still seen rude figures of horses, oxen, and serpents. Many of them still live, like wild beasts, in their rocky retreats, to which they return with joy after escaping from the service of the colonists. I have never seen these fugitives otherwise occupied than with their bows and arrows; the bows are small; the arrows are barbed, and steeped in a potent poison, of a resinous appearance, distilled from the leaves of an indigenous tree. These they prefer to fire-arms: as weapons that make no report. On their return from the chase they feast till they become drowsy, and hunger only rouses them to renewed exertion. In seasons of scarcity they devour wild roots, ants' eggs, locusts, and snakes. As enemies, the Bushmen are not to be despised. Their languages seem to consist of snapping, hissing, grunting sounds, all of them nasal." In a word, the Bushmen are to the South African tribes what the "Diggers" are to the North American ones. A few words in expansion of the concise account of the old German missionary may suffice as a sketch of Bushman life and manners.

Government, in the strict meaning of the term, they have none. They have no head or distinctions of rank. The strongest man is the head-man, until some stronger one can dispossess him, or take possession of whatever plunder or privileges attach to the office.

The *marriage-tie* is dissoluble at the will of the husband, and the men show little jealousy of the women, whose conduct, indeed, will scarcely bear too close criticism. The strange custom of a man not looking at the face of his newly-married wife for long after marriage, but is compelled to visit after dark, prevails among this rude race as well as among some of the more polished ones whom we have already had occasion to speak of (vol. i., pp. 217, &c.). Again, the custom that if a man take a fancy to another man's wife, he can challenge the husband to compete for her, prevails, just as it does (or did) among some of the Hudson's Bay Indians. If the challenger win her, she meekly follows him to his den, and is his until a stronger disputes his right to the uxorial possession. It is said that there is no word amongst them to express the distinction between a married and an unmarried woman, which, if true, appears to indicate a strange state of affairs, to designate it by no stronger term.

Unlike the Hottentots, the Bushmen have never altered by contact with the surrounding civilisation. They are Bushmen, as they were centuries ago, and in their habits are not materially different from what they were when the first pioneer set his foot on their arid land. Civilisation has had no other effect on them than simply driving them further into the desert. Christianity has been attempted to be introduced amongst them, but the attempt has been an utter failure. They are not without superstition, and believe, if not in a future state, at least in the person not being annihilated by death. Thus Lichtenstein tells us that a Bushman magician, having put a woman to death, dashed her head to pieces with large stones, buried the corpse, and made a large fire over the grave, lest she should rise again and "trouble him." So perfectly untamable and little intelligent are they, that they are of little use as servants,

and even after being tolerably well "licked into shape" (and here the phrase must be taken almost literally) by the rude discipline of the colonist, the ungrateful young vagabond will take the first opportunity of escaping into the bush. The Dutch held them in slavery, and the Kaffirs also treated them in much the same manner, but they made little of them. Almost their only use to the colonist is as a "fore louper," or lad to walk ahead of the great bullock-teams in use at the Cape, and pick out a path for the oxen.

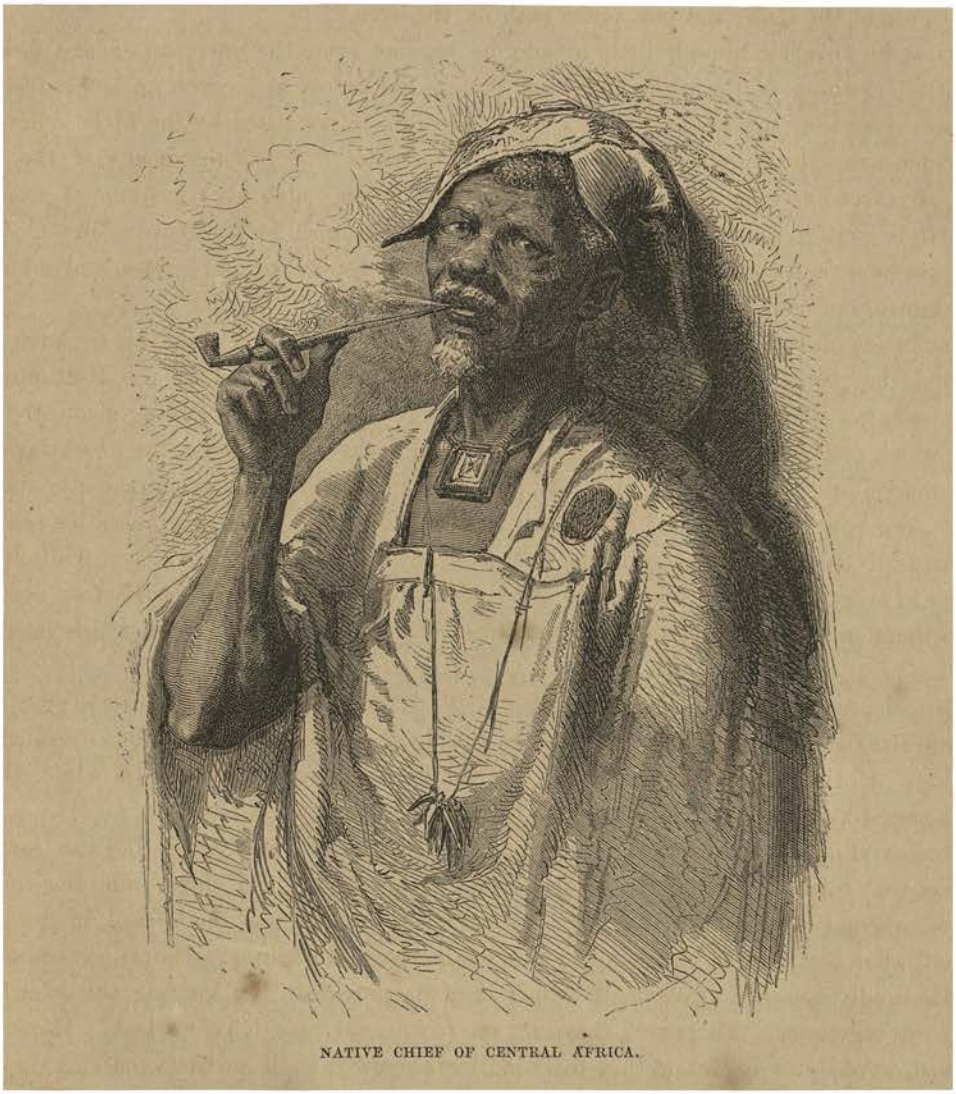
Dress, he troubles himself little about; he has not even the universal savage desire for the cast-off clothing of the white man, but prefers his *kaross* as a covering, and a triangular apron subserves the purposes of modesty—so far as this is possessed by the little yellow man. The women wear the apron in front, like the Hottentot. A few ornaments of the money cowry, so extensively in use among some of the African tribes as a medium of exchange, &c., serve to gratify what feelings of vanity the stern struggle for existence allows to remain in the Bushman's bosom. Their wool is clotted with red ochre and grease, and adorned(?) with fragments of ostrich-shells, bits of metal, birds' heads, &c.

The hands of both sexes are small and delicate, though when we state this we have almost exhausted the points of beauty in the male or female Bushman. Like the Hottentots, the women soon get wrinkled and excessively ugly, thirty or even younger being about the limits during which even the very small modicum of good looks which, under the most favourable circumstances, falls to the lot of the Bushman, remains. He leads an animal existence, and we have seen how terribly animal are all his traits of character. Like them, also, his senses are preternaturally acute. His eyesight is keen as a hawk's, or his native vulture, while his ears are open to every sound, and his nose to every odour, though seemingly his olfactory nerves are dead to the stench which pervades every corner of the wild beast-like lair in which he shelters himself.

Their *houses* are, as the old missionary described them, mere holes in the rocks, or bushes bent into the form of rude shelter, where the Bushman and his family can lie concealed when travelling. If there are no caverns, and the family is stationary for a little while, then he erects a cage-like wicker tent, under which the brood esconces themselves.

Their food consists of every creeping, running, and flying thing which they can lay hands on. Not that their ambition never soars beyond snakes, roots, and slugs. On the contrary, they are bold and not unskilful hunters of the ostrich, the lion, and the leopard, in the pursuit of which, what they lack in strength, the want of horses, and firearms, is amply compensated by the little deadly poisoned arrows with which they are provided. In hunting the ostrich they show great ingenuity. To pursue this bird on foot would be a hopeless task. Horses they never had. Accordingly, before they can send their arrow into the swift-footed bird they must contrive to get within range. In the open, flat, treeless, sandy country frequented by the ostrich this is no easy matter. The little hunter, however, manages to effect this by mounting the skin of an ostrich on his back, the whole being skilfully arranged so as to delude the birds into the belief that it is only another ostrich feeding in their vicinity, while the legs of the hunter look like bird's legs, and are coloured yellow, the better to keep up the deception. Approaching in this manner within shooting distance, the poisoned arrow soon does its work, and the yellow-legged hunter despoils the bird of its tail-feathers, destined in time to figure in the head-dresses of lady courtiers all over the civilised world.

In addition to his skill as a hunter, the Bushman also excels in an art quite as useful to him, but on the whole hardly so popular among his neighbours on whom it is practised. He is an adroit cattle-thief. The result of this is, that he is hated alike by Kaffir and Hottentot, who will even for a time forget their own never-dying feud to unite in taking vengeance on the common enemy. If he cannot carry off the cattle, he will take to the inaccessible places



NATIVE CHIEF OF CENTRAL AFRICA.

where he can conceal himself, and leave the cattle to his pursuers; but not before a poisoned arrow has been left in each of the herd. If pursued, he will poison the watering-places on the way, and invariably endeavours to escape with his herd through places where horsemen or pedestrians less hardy than himself cannot follow. To follow the Bushman into his haunts among the mountains or inaccessible places, is, however, not a popular task. Lurking behind stones, under bushes, or among the long grass, the first intimation the unsuspecting traveller has of the vicinity of the enemy is one of these fearful little arrows entering his flesh. To

escape with life after this is rare. Accordingly the Bushman is hunted down whenever a chance occurs, though he is everywhere feared, and is never, unless under very favourable circumstances, openly attacked, as we have already hinted. These arrows, which render him such an object of dread, he keeps in a quiver on his back, though those for immediate use are carried in his hair, from which they can be instantly removed and strung on the bow. They are about eighteen inches long, and unfeathered, so that they are only effective at short distances. The poison with which they are tipped is derived from the milky juice of various *Euphorbias* (or spurges), and the juice of the bulb of *Amaryllis toxicaria*, mixed with poison taken from the poison-gland of various venomous serpents, the mixture rendering an effectual antidote to it difficult to discover. The mixed juice is boiled down to a thick consistency, and spread over the barbs of the arrows. So deadly is this poison, that even the lion can be successfully attacked by the Bushmen armed only with the bow and arrows. Dr. Livingstone remarks that these animals—which, contrary to the usual story-book myth, evince no trait which can by the widest licence be called "noble,"—seem to have a wholesome dread of the Bushmen, "who, when they observe evidence of a lion's having made a full meal, follow up his *spoor* (trail) so quietly that his slumbers are not disturbed. One discharges a poisoned arrow from a distance of only a few feet, while his companion simultaneously throws his skin-cloak over the beast's head. The sudden surprise makes the lion lose his presence of mind, and he bounds away in the greatest confusion and terror. Our friends here showed me the poison which they use on these occasions. It is the entrails of a caterpillar called *n'gwa*, half an inch long. They squeeze out these, and place them all around the bottom of the barb, and allow the poison to dry in the sun. They are very careful in cleaning their nails after working with it, as a small portion introduced into a scratch acts like morbid poison in dissection wounds. The agony is so great that the person cuts himself, calls for his mother's breast as if he were returned in idea to his childhood again, or flies from human habitations a raging maniac. The effects on the lion are equally terrible. He is heard moaning in distress, biting the trees and ground in rage. As the Bushmen have the reputation of curing the wounds of this poison, I asked how this was effected. They said that they administer the caterpillar itself in combination with fat; they also rub fat into the wounds, saying that 'the *n'gwa* wants fat, and when it does not find it in the body, kills the man; we give it what it wants, and it is content;'—a reason which will commend itself to the enlightened among ourselves. The poison more generally used is the milky juice of the tree *Euphorbia* (*E. arborescens*). This is particularly obnoxious to the equine race. When a quantity is mixed with the water of a pond, a whole herd of zebras will fall dead from the effects of the poison before they have moved away two miles. It does not, however, kill oxen or men. On them it acts as a drastic purgative only. This substance is used all over the country, though in some places the venom of serpents and a certain bulb (*Amaryllis toxicaria*) are" (as we have already mentioned) "added, in order to increase their virulence. Father Pedro, a Jesuit, who lived at Zumbo, made a balsam containing a number of plants and castor-oil, as a remedy for the poisoned arrow-wounds. It is probable that he derived his knowledge from the natives, as I did, and that the reputed efficacy of the balsam is owing to its fatty constituents." It is well for the hunted Bushman that he has these deadly arrows, as they are his only defence. Had he not this protection, he would be soon exterminated by his ruthless enemies, who are only kept at arm's length by the

knowledge of the effect of this little weapon. A single Bushman lurking in the neighbourhood will keep a settlement in terror.

Dancing, singing, and playing on rude musical instruments are the Bushman's chief amusements. The chief of these musical instruments is the *goura* (or waterdrum), the description of which we may borrow from Le Vaillant:—"The *goura* is shaped like the bow of a savage Hottentot. It is of the same size, and a string made of intestines fixed to one of its extremities, is retained at the other by a knot in the barrel of a quill, which is flattened and cleft. The quill being opened, forms a very long isosceles triangle, about two inches in length; and at the base of this triangle the hole is made that keeps the string fast, the end of which, drawn back, is tied at the other end of the bow with a very thin thong of leather. The cord may be stretched so as to have a greater or less degree of tension according to the pleasure of the musician, but when several *gouras* play together they are never in unison. Such is the instrument of a Hottentot, which one would not suppose to be a wind instrument, though it is undoubtedly of that kind. It is held almost in the same manner as a huntsman's horn, with that end where the quill is fixed towards the performer's mouth, which he applies to it, and, either by aspiration or inspiration, draws from it very melodious tones. The savages, however, who succeed best on this instrument cannot play any regular tune, they only emit certain twangs, like those drawn in a particular manner from a violin or violoncello. I took great pleasure in seeing one of my attendants, called John, who was accounted an adept, regale himself with it, while his companions, transported and ravished, interrupted him every now and then by exclaiming, 'Ah! how charming it is; begin that again.' John began again, but his second performance had no resemblance to the first, for, as I have said, these people cannot play any regular tune upon this instrument, the tunes of which are only the effect of chance and of the quality of the quill. The best quills are those which are taken from the wings of a certain species of bustard, and whenever I happened to kill one of these birds I was always solicited to make a small sacrifice for the support of our orchestra." Of art they have no knowledge, though, contrary to what has been stated, I have the best authority for saying that they can distinguish the meaning of drawings.

Probably the worst quality in the Bushman is his implacable love of vengeance: to gratify this savage passion they will commit the most frightful outrages. So keen are they to glut their vengeance that it is immaterial on whom it is wreaked, so long as a victim can be found. In this manner not unfrequently the innocent suffer for the guilty. Sir Andrew Smith says he has known them, when under the influence of this semi-madness, exercise their vengeance with as much rancour and cruelty on their own relatives as on strangers. Instances are known in which parents destroyed their own children, and even boasted afterwards of their abominable deeds.

The *Korannas* and *Namaquas* are two of the few surviving offshoots of the Hottentots, and are, like them, wild nomads. The Korannas are entirely uncivilised, and in culture are little superior to the Bushmen, though mild and well-disposed in their character. The same description applies to the Namaquas. Rude and without martial spirit, they are a poor, downtrodden, and hopelessly ignorant race. They are fond of wearing European costumes, and are said to be so rude that they have no names, and cannot count beyond ten. Even in the absurd

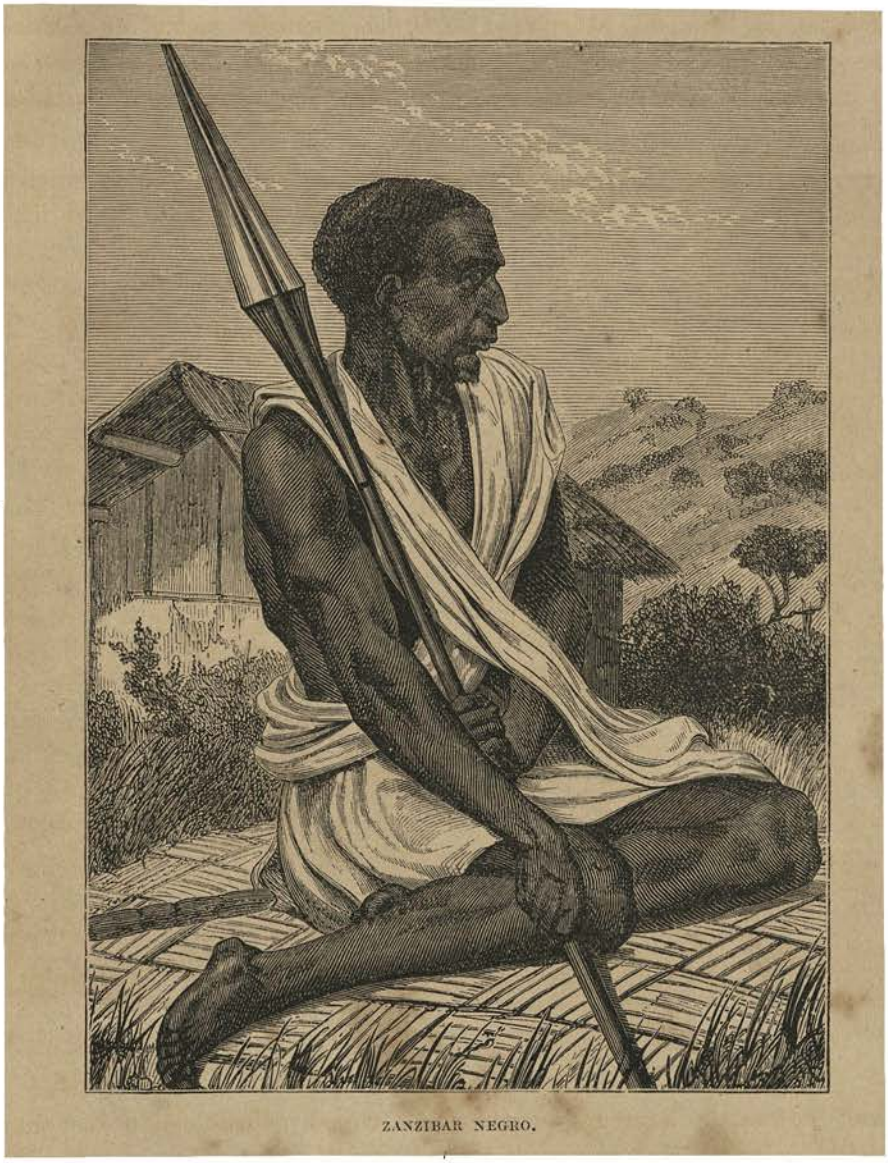
statements with which the books of superficial ill-educated travellers abound—"sutores" who, when generalising on the religion of savage tribes after a few weeks' acquaintance with them, and without knowing a single word of their language, are decidedly going "ultra crepidam."—there is scarcely anything more absurd. They have, however, but faint traces of a religion, unless we are to look upon this as represented by the abundant stock of superstition, of the usual South African type, with which their mythology abounds. They are clever conjurors, but believe that the Bushmen are sorcerers; and their "folk-lore" abounds with stories of

ZANZIBAR NEGRESSES.

Bushmen and Bushwomen turning themselves into various animals, and of the pranks they played when in this guise. Rain-makers are in great repute among them; as well as those who have skill to allay storms by shooting arrows at the clouds. Among other superstitions is that of passers-by flinging each a stone on the graves of chiefs—a practice equivalent to that referred to in the Scottish proverb about, "flinging a stone on his cairn."

The children are in the habit of sucking goats; but among the practices which superstition debars them when they grow up is this, as well as the eating of the hare, which among them, as among the seafaring population in Europe, is an animal round which many superstitions circulate.

Marriage ceremony there is little of, and divorce is consummated without any; the woman being simply packed off to her friends when the fickle husband tires of her, fancying herself well content if this summary dismissal is not accompanied with a sound beating. Polygamy



ZANZIBAR NEGRO.

prevails, and every man prefers to have as many wives as he is able to provide for. When the parents become old they are considered to be a burden upon their children, and they are "necessarily" abandoned. They are enclosed within a fence, and quietly left to die of starvation. Altogether the Namaquas are not a more amiable tribe than the race from which they are an offshoot.

CHAPTER XII.

The Negro and Negroid Races; General Characteristics.

When Africa is mentioned ninety-nine out of a hundred people instantly associate it with the Negro race; and if forced to give an idea regarding the population of this vast continent, would doubtless assign to it the black-skinned, woolly-haired, high-cheek-boned, thick-lipped, and prognathous and projecting-jawed people known as Negro. In reality, however, this popular idea is erroneous. We have seen that Africa holds within its wide borders a vast population, comprising many nationalities differing widely from each other, and in many cases as apart from the true typical Negro as they are from the Europeans. The preceding sketch of the African populations has left us to describe, in the pages which follow, merely the area bounded by the southern frontier of the Sahara on the north, by the region of the equator on the south, by the Atlantic on the west, and by the water system of the Nile (there or thereabouts) on the east. In this limited but still wide region most Negroes are to be found. The eminent philologist whose classification we have, for the sake of convenience, followed, looks, however upon the term "Negro" as expressing a peculiar physiognomy, which is a mere matter of degree, "a simple question of *more or less.*" He points out that every African division of people has a Negro section, or a section approaching the Negro, no matter how much its other members may be other than Negro; while, on the other hand, the most Negro divisions on the whole continent of Africa present instances of lighter-coloured varieties, departing more or less in other respects also from the Negro type. Thus the Wadseags are a darker coloured or Negro variety of the Berbers. Among the Kaffirs, the change from black to brown sets in between Benguela and the Damara country. Again, the Sennaar people, and those living on the eastern feeders of Lake Tshad, are the Negroes of the Nilotic group. Abyssinia comprises a Negro division in the Shankali districts. "In fact," writes Dr. Latham—and I give his opinion as that of one of our ablest ethnographers, without, however, expressing any opinion in regard to the correctness of his views—"if we take the whole continent of Africa we may go so far as to say that the Negro physiognomy is the exception rather than the rule. To verify this we may ask, What are the true Negro districts of Africa? what those other than Negro? To the former belong the valleys of the Senegal, the Gambia, the Niger, and the intermediate rivers of the coast, parts of Soudania, and parts about Sennaar, Kordofan, and Darfur; to the latter the whole coast of the Mediterranean, the Desert, the whole of the Kaffir and Hottentot area south of the line, Abyssinia, and the Middle and Lower Nile. Truly this leaves but little room for the typical Negro. *All the intertropical group of Africa give us Negroes, but every Negro group gives us some brown rather than black divisions.* Thus, there is the great division of the Fulahs; all its members are more brown than black; *some* have been designated by the epithet *red.* There are the Nufi of the old Red Sandstone district to the back of the delta of the Niger; these, also, are brown rather than black. There are the Ediya of Fernando Po, which, being one of the few African isles of any size will be noticed more in detail. Within four degrees of the equator, and more than twenty miles from the parts about the Cameroons River

on the mainland, the island of Fernando Po rises boldly and abruptly from the sea, primitive and volcanic in respect to its geological structure, and with one portion of it which rises to the height of 11,000 feet; this is Clarence Peak, the highest part of its chief mountain range. Of these ranges there are two, and they run in a north-easterly direction, breaking the island up into precipices and ravines. From these there is a good supply of fresh water, but in *no part of the island* (and this is the expressive statement of Mr. Thompson) *has there been discovered any alluvial deposits.* Fog and forest equally contribute to give it an insular climate. The hills are thickly wooded, even to the highest ranges; while the rainy season lasts from May to December. Then comes what is called "the smokes," a thick fog enveloping the island, and covering a portion of the sea around it.

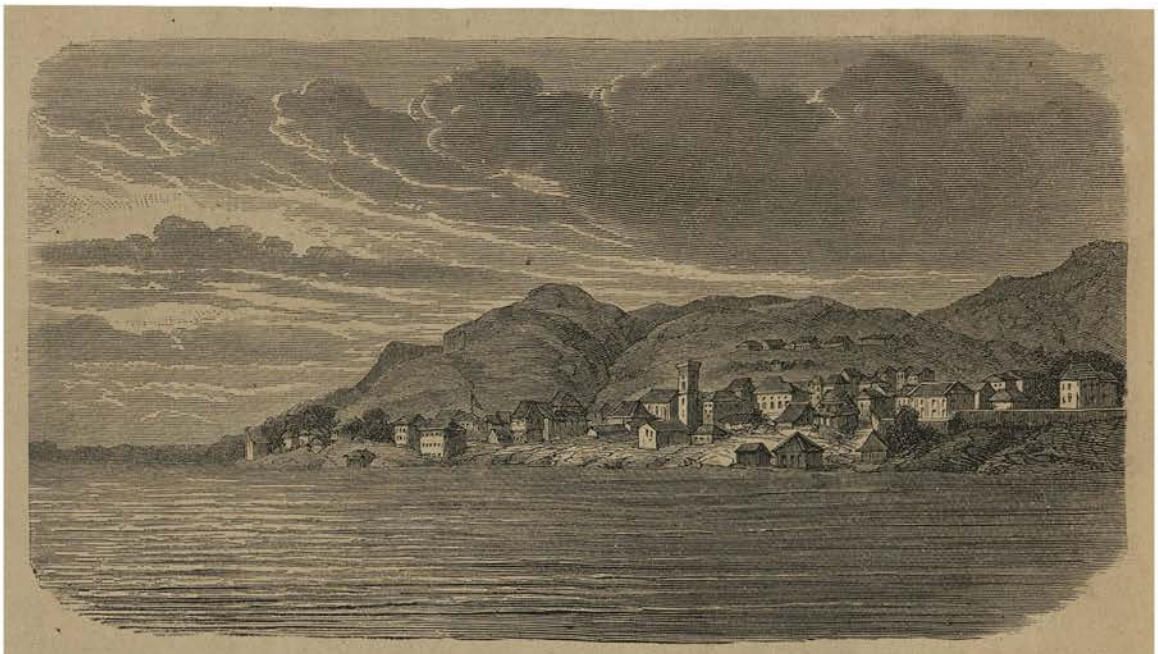
"The flora of Fernando Po exhibits marked *differentiæ* to that of the mainland; the fauna does so still more. The human occupants, though referable from the evidence of their language to a continental origin, are, nevertheless, members of a separate division of the family to which they belong. Divided into about fifteen villages, and amounting to perhaps as high a number as 15,000 for the whole island, the mutually unintelligible languages are at least two. One of these is the Ediya, of which we have a sufficient vocabulary. The other is wholly unrepresented. We are informed, however, that when the people from Clarence Cove visit one of the villages on the south-east, for the sake of purchasing pottery, the trade is carried on by signs. Again, in certain villages about West Bay, the language is also unintelligible to an Ediya, though whether it be so because it is identical with the form of speech just noticed, or because it contributes by itself a third variety, is uncertain. On the other hand, the physical appearance of the natives is the same throughout the island. The face is rounder, the nose less expanded, the cheek-bones less high, and the lips thinner, than in the typical Negro. The skin, too, is *lighter, and the hair longer and softer;* still the general physiognomy is African. The lower extremities are disproportionately stout, and this makes them appear stouter than they really are. Exercise on foot, and the habit of sitting with their legs doubled up to the chin, are the accredited causes of this. The hands and feet are small. *Copper* and *olive* are the terms which have been used to denote the colour of the Ediya; and as a proof that they have not been applied over-hastily, Captain Bosela checks himself from assuming an intermixture of white blood to account for it, inasmuch as 'the features were all of the same cast.'"

Without insisting upon the degree of these olive or copper tints, as opposed to black, I draw attention to the fact of their occurrence in what we call a *high* island of equatorial Africa. Does this suggest the rule for the distribution of the Negro population of Africa? If not, let the reader remember Captain Beechy's observations regarding the darker and lighter Polynesians. The latter occurs on the *high*, the former on the *low* island. *A Negro is an intertropical African in a humid locality.* Hence no class named *Negro* can be strictly ethnological, since the term denotes elements other than those of affiliation and descent. Thus, in respect to descent, the Negro of Sennaar has his closest relations in the way of language, manners, and blood with the Africans of Nubia, Abyssinia, and the parts about his own country; not so, however, his physical conformation; these are with the Africans of Senegambia and Guinea—a fact brought about by the common conditions of heat, moisture, and low sea level. This may or may not be, and for our purpose it is not very material either

way. Accordingly, in the pages which follow, we will first describe the remaining tribes of Central Africa of Negro or Negroid character not yet touched on, and afterwards the "Africans of the northern tropics," that is, the West African Negroes, like the Fanti and Ashanti, the Krumen, the Senegal Negroes, &c., who have much in common. First, however, a few general remarks regarding the Negro races in general, their character and condition, may be useful.

General Characteristics of the Negro.

In *physique* the Negro is a marked type, even when his skin is not of the usual sooty black colour. His lips are thick and protruding, his forehead low, while the arches in which his teeth—usually very white—are inserted project, giving the "prognathous" appearance



FREE TOWN, CAPE COAST.

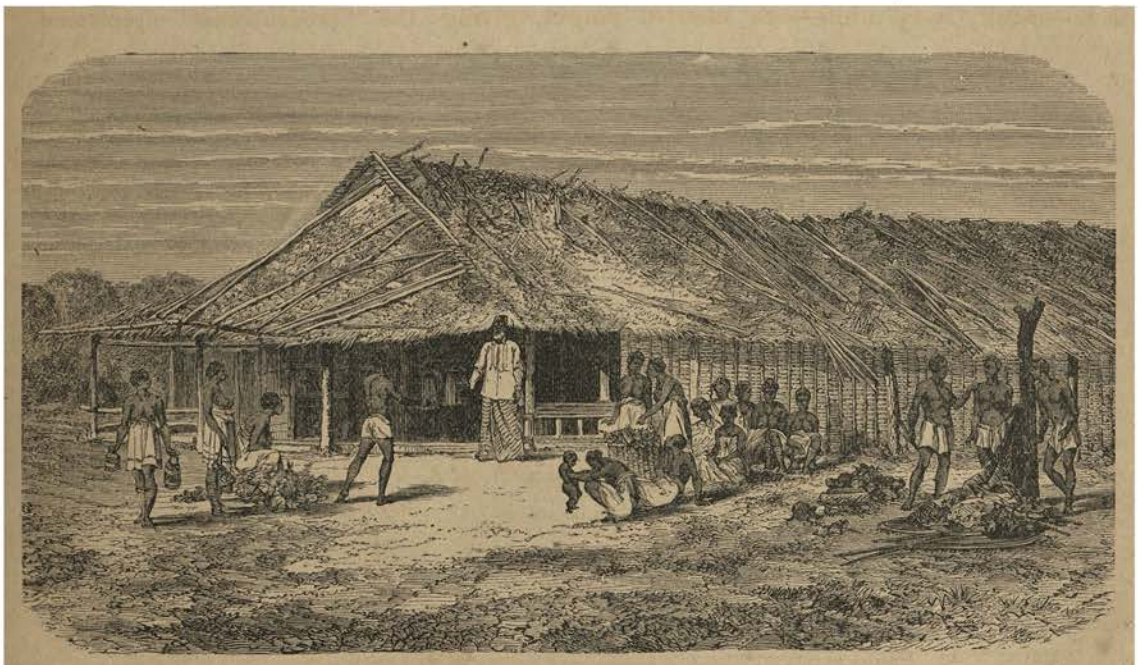
characteristic of his race. The hair is frizzled and "woolly," his beard thin, and the nose usually so broad and flat that it seems, to use the simile of a recent traveller—Mr. Skertchly—as if it had been put on in a liquid state and "allowed to run." His chin is retreating, and his eyes round, with the sclerotica or white of a yellowish tint. Sometimes he is "bow-legged," though often tall and muscular, though in general he has little calf to his leg, and in walking has a "stooping, tired gait."

The masticating muscles of his jaws are powerful and animal-looking, on account of the greater length of the jaw. In addition, he possesses various other anatomical peculiarities, which need not be noticed further than cursorily. For instance, his hips are less prominent than in the white, and his arms rather longer. The bones of his skull are very thick, so that a blow over the head which will fracture the skull of most white men inconveniences the Negro only slightly. His feet are large and flat, so that in walking on soft ground the print left behind is simply a *hole;* it is easy to distinguish a Negro footprint after a little practice.

In addition to the excessive flatness of the sole, there are wide divisions between his toes, and the heel-bone projects after the monkey type.

His *colour* is in general jet or sooty-black, and is owing, not to the sun primarily, but to a black pigment which exists in the mucous tissue under the cuticle or scarf-skin, and which is even present in the membranes which envelope the brain.

A Negro has, notwithstanding his black colour—which one soon gets reconciled to, and after living long amongst without seeing white faces, scarcely notices—often a pleasant face, and travellers in Africa, albeit in no way prejudiced in their favour, frequently speak of both handsome men and pretty women. The feel of the skin is often very satiny and soft to the



AFRICAN STORE-HOUSE.

touch, though as a rule very porous, and emitting a nauseous odour when heated, this odour being a peculiar characteristic of the Negro race.

The iris of the eye is so dark as to be confounded with the black of the pupil, while this part is in Europeans usually red in black, blue, or grey eyes.

The Negro *character* is lethargic, dull, and "flabby." The strongest stimulants have little effect on his brain or palate, and even under their excitement he shows a marked contrast to, for instance, the North American Indian, who, when intoxicated, is an uncontrollable madman. Accordingly, corporeal punishments do not give his dull insensitive body the same torture as they would a man whose nervous system was more delicately strung. Whatever may be said of individual instances—and they are sufficiently few—no unprejudiced observer can deny that his intellectual abilities are not high; while the average "facial angle," or angle at which the forehead retreats from a line drawn perpendicular to it, is about 76½°, in the Negro it is 61¼ to 63°, and in the oran-outang 45° The brain is small, and has few convolutions, and is

especially small in front, where the intellectual—in contradistinction to the animal—faculties are usually believed to have their seat.

In disposition he is childish and fickle, affectionate, and easily affected by kindness or ill-treatment. Like many savages, his powers of mimicry soon enable him to attain a certain degree of superficial civilisation by aping the manners and conversation of those around him, but if left to himself, like a wild plant brought into cultivation, he is apt again to relapse into barbarism, as the bush Negroes of Guinea (vol. i., p. 282) are examples of. They are very prolific, otherwise their continual wars amongst each other, and the drain of the population which centuries of the slave trade has caused, would soon have annihilated the race. Yet, so far from doing so, there is, I believe no instance of a Negro nation being entirely extirpated. It is, I believe, a mistake to say that the Negro is as a whole a cruel race. Doubtless they are guilty of brutalities, in, for instance, their "customs," which I will have occasion to notice more fully; but these cruelties are not exercised simply for the gratification of revenge or of their passions, but as religious rites to propitiate the wrath of their gods or of the being whose ire it is necessary to assuage or avert. The torture of prisoners—so common among the North American Indians—is practically unknown among the African races. Prisoners are frequently slaughtered, but then it is in connection with their religious "customs" or fetish rites of some kind or other. In summing up this brief preliminary sketch of the Negro character I cannot forbear giving the reader the benefit of the opinion of one, than whom no traveller is capable of giving a calm unbiassed opinion, based on extensive and intimate acquaintance with the race; I refer to Sir Samuel Baker. "The black man," writes this celebrated explorer, "is a curious anomaly, the good and bad points of human nature bursting forth without any arrangement, like the flowers and thorns of his own wilderness. A creature of impulse, seldom actuated by reflection, the black man astounds by his complete obtuseness, and as suddenly confounds you by an unexpected exhibition of sympathy. From a long experience with African savages I think it is as absurd to condemn the Negro *in toto*, as it is preposterous to compare his intellectual capacity with that of the white man. It is, unfortunately, the fashion for one party to uphold the Negro as a superior being, while the other denies him the common powers of reason. So great a difference of opinion has even existed upon the intrinsic value of the Negro, that the very perplexity of the question is a proof that he is altogether a distinct variety. So long as it is generally considered that the Negro and the white man are to be governed by the same laws and guided by the same management, so long will the former remain a thorn in the side of every community to which he may unhappily belong. When the horse and the ass shall be found to match in double harness, the white man and the African will pull together under the same régime. It is the grand error of equalising that which is unequal that has lowered the Negro character and made the black man a reproach.

"In his savage home, what is the African? Certainly bad; but not so bad as white men would (I believe) be under similar circumstances. He is acted upon by the bad passions inherent in human nature, but there is no exaggerated vice, such as is found in civilised countries. The strong takes from the weak; one tribe fights the other—do not perhaps we in Europe? They are the legitimate acts of independent tribes, authorised by their chiefs. They mutually enslave each other—how long is it since America, and *we ourselves*, ceased to be slaveholders? He is callous and ungrateful—in Europe is there no ingratitude? He is

cunning, and a liar by nature—in Europe is all truth and sincerity? Why should the black man not be equal to the white? He is as powerful in frame, why should he not be as exalted in mind? In childhood, I believe the Negro to be in advance in intellectual quickness of the white child of a similar age, but the mind does not expand; it promises fruit, but does not ripen; and while the Negro man grows in body, he does not advance in intellect. The puppy of three months old is superior in intelligence to a child of the same age; but the mind of the child expands, while that of the dog has arrived at its limit. The chicken of the common fowl has sufficient power and instinct to run in search of food the moment that it leaves the egg, while the young of the eagle lies helpless in its nest; but the young eagle outstrips the chicken in the course of time. The earth presents a wonderful example of variety in all classes of the human race, the animal and vegetable kingdoms. People, beasts, and plants, belonging to distinct classes exhibit special qualities and peculiarities. The existence of many hundred varieties of dogs cannot interfere with the fact that they belong to one genus. The greyhound, pug, bloodhound, pointer, poodle, mastiff, and toy-terrier, are all as entirely different in their peculiar instincts as are the varieties of the human race. The different fruits and flowers continue the example; the wild grapes of the forest are grapes, but although they belong to the same class, they are distinct from the luscious "muscatel;" and the wild dog-rose of the hedge, although of the same class, is inferior to the moss-rose of the garden.

"The national character of these races will alter with a change of locality, but the instincts of each race will be developed in any country where they may be located. Thus, the English are as English in Australia, India, and America, as they are in England; and in every locality they exhibit the industry and energy of their native land. Even so the African will remain Negro in all his natural instincts, although transplanted to other soils; and his natural instincts being a love of idleness and savagedom, he will assuredly relapse into an idle and savage state, unless specially governed and forced to industry. The history of the Negro has proved the correctness of this theory. In no instance has he evinced other than a retrogression, when once freed from restraint. Like a horse without harness, he runs wild, but, if harnessed, no animal is more useful. Unfortunately, this is contrary to public opinion in England, where the *vox populi* assumes the right of dictation upon matters and men in which it has had no experience. The English insist upon their own weights and measures as the scales for human excellence, and it has been decreed by the multitude, inexperienced in the Negro personally, that he has been a badly-treated brother; that he is a worthy member of the human family, placed in an inferior position through the prejudice and ignorance of the white man, with whom he should be upon equality. The Negro has been, and still is, thoroughly misunderstood. However severely we may condemn the horrible system of slavery, the results of emancipation has proved that the Negro does not appreciate the blessings of freedom, nor does he show the slightest feeling of gratitude to the hand that broke the rivets of his fetters. His narrow mind cannot embrace that feeling of pure philanthropy that first prompted England to declare herself against slavery, and he only regards the anti-slavery movement as a proof of his own importance. In his limited horizon he is himself the important object; and as a sequence to his self-conceit, he imagines that the whole world is at issue concerning the *black man;* the Negro, therefore, being the important question, must be an important person, and he conducts himself accordingly. He is far too great a man to work. Upon this point his natural

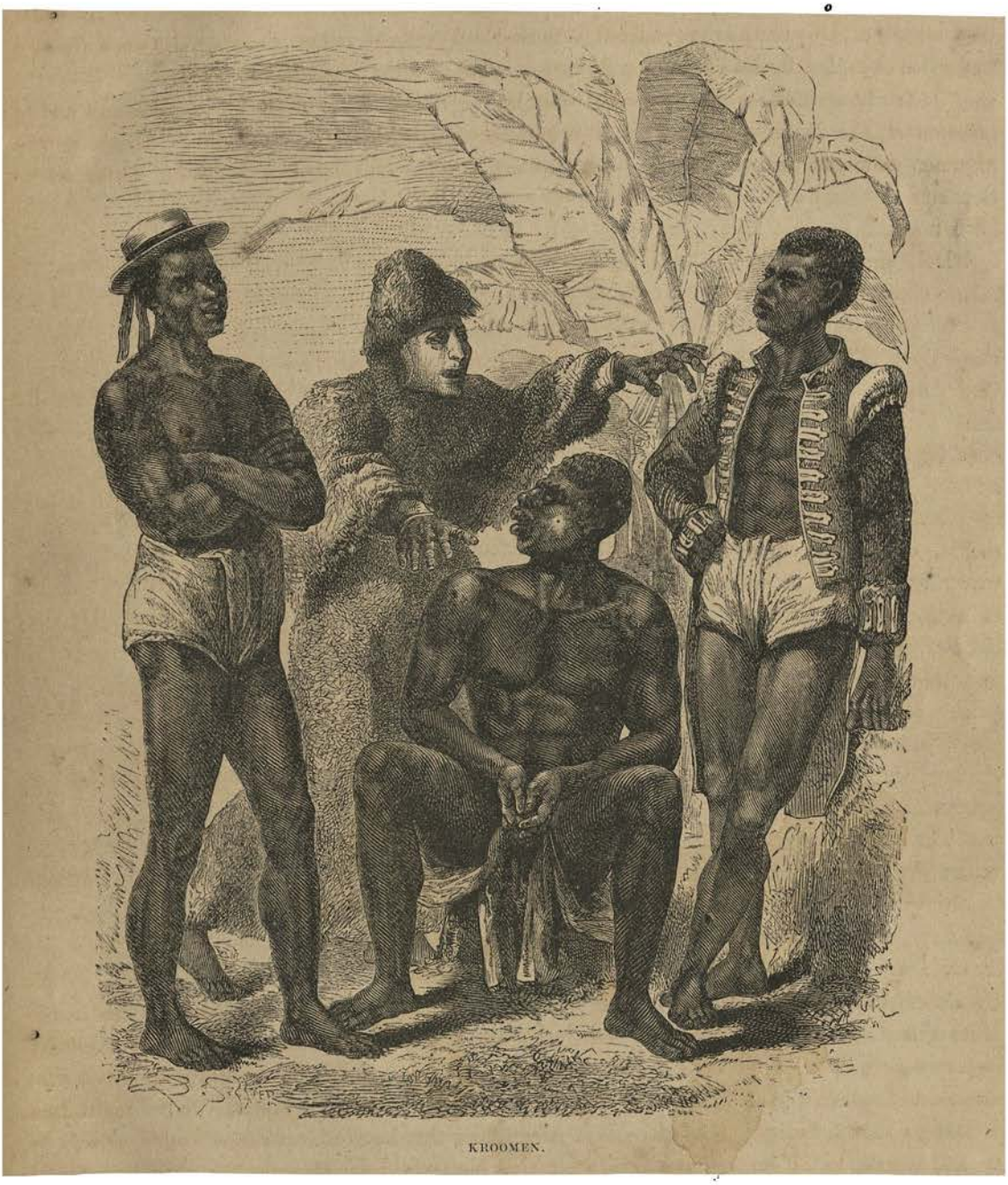
character exhibits itself most determinedly. Accordingly, he resists any attempt at coercion; being free, his first impulse is to claim an equality with those whom he has lately served, and to usurp a dignity, with absurd pretensions, that must inevitably ensure the disgust of the white community. Ill-will thus engendered, a hatred and jealousy is not abolished between the two races, combined with the errors that in such conditions must arise upon both sides.

"The final question remains, why was the Negro first introduced into our colonies and to America? The *sun* is the great arbitrator between the white and the black man. There are productions necessary to civilised countries that can alone be cultivated in tropical climates, where

AFRICAN VILLAGE AND BAOBAB TREE.

the white man cannot live if exposed to labour in the sun. Thus, such fertile countries as the West Indies and portions of America being without a native population, the Negro was originally imported as a slave to fulfil the conditions of a labourer. In his own country he was a wild savage, and enslaved his brother man; he thus became a victim to his system—to the institution of slavery that is indigenous to the soil of Africa, and that has *not been taught to the African by the white man*, as is currently reported, but that has ever been the peculiar characteristic of African tribes. In his state of slavery the Negro was compelled to work, and, through his labour, every country prospered where he had been introduced. He was suddenly freed, and from that moment he refused to work; and instead of being a useful member of society, he not only became a useless burden to the community, but a plotter and intriguer, imbued with a

deadly hatred to the white man who had generously declared him free. Now as the Negro was originally imported as a labourer, but now refuses to work, it is self-evident that he is a



KROOMEN.

lamentable failure. Either he must be compelled to work by some stringent law against vagrancy, or those beautiful countries that prospered under the conditions of Negro-forced industry must yield to ruin under Negro freedom and independence. For an example of the results, look to St. Domingo! Under peculiar guidance, and subject to a certain restraint, the

Negro may be an important and most useful being; but if treated as an Englishman, he will affect the vices, but none of the virtues of civilisation, and his natural good qualities will be lost in his attempt to become a white man." So much for Sir Samuel's opinion. That we agree with all the conclusions of the "Pasha" would be overstating the truth. Yet I have considered the space occupied by this extract well spent, since in it there is much truth, however much this truth my gall the prejudices of certain well-meaning and kindly people. Somehow the question of the Negro character—a purely ethnological matter—has got mixed up with the arguments for and against slavery, and accordingly has brought into the arena the disturbing elements of social and even theological acrimony. With these questions we, as ethnologists, have nothing to do. I dare say most of us have an utter hatred for slavery in every form, and look upon its principles with undisguised contempt. Still, what Negro slavery and the Negro character have to do with each other I fail to perceive, any more than what slavery as it exists among the Turks has to do with Circassian or Georgian character, or Roman slavery with the history of the races they enslaved.

Turning from these disputed grounds of strife, we may note that the Negro is not deficient in humour, though it is hardly necessary to say that the "Jack-puddingism," which goes by the name of "Negro humour" and "Negro melodies" is as like the Negro humour and songs as the personifiers of them are like Haydn and Mozart!

Music and musical instruments they possess in considerable variety, but they are rude affairs, consisting chiefly of stringed instruments and drums, on which a never-ending wearying series of monotones are beaten, rendering the still African night more horrible than even the winged terrors that haunt it would make it. Art, he has none. His houses and temples, if his "fetish house" can be so called, are poor, shapeless or conical huts, displaying no trace of even the rudest architectural skill or taste. The Negro is, however, a good linguist, quickly acquiring the languages of the countries he may be in.

Woman among the Negroes, as among most of the African races, is held in subjection, all the hard work falling to her lot. She is not the companion of her lord, but his slave for the gratification of his pleasure.

The Negro's *religion* is as rude as the temple he erects for the shelter of the object of his veneration or dread. A supreme being he knows nothing of. His only thoughts are to propitiate the anger of evil beings by "fetishes"* or charms, combined with a belief in destiny, "fatality, astrology, necromancy, charms, spells, omens, lucky and unlucky days, fortune, and the good and evil genius of individuals," in a word, superstition of the lowest type.

With these preliminary remarks, we shall now illustrate them more fully by a sketch of some of the more marked customs of the chief Negro nationalities.

Negroid Tribes of Central Africa.

We have already indicated the excessive difficulty the descriptive ethnologist labours under in drawing the line between the purely Nilotic people and the Negroes proper. Again, scattered through the wide regions of Central Africa, and in and about the lake basins that feed the Nile,

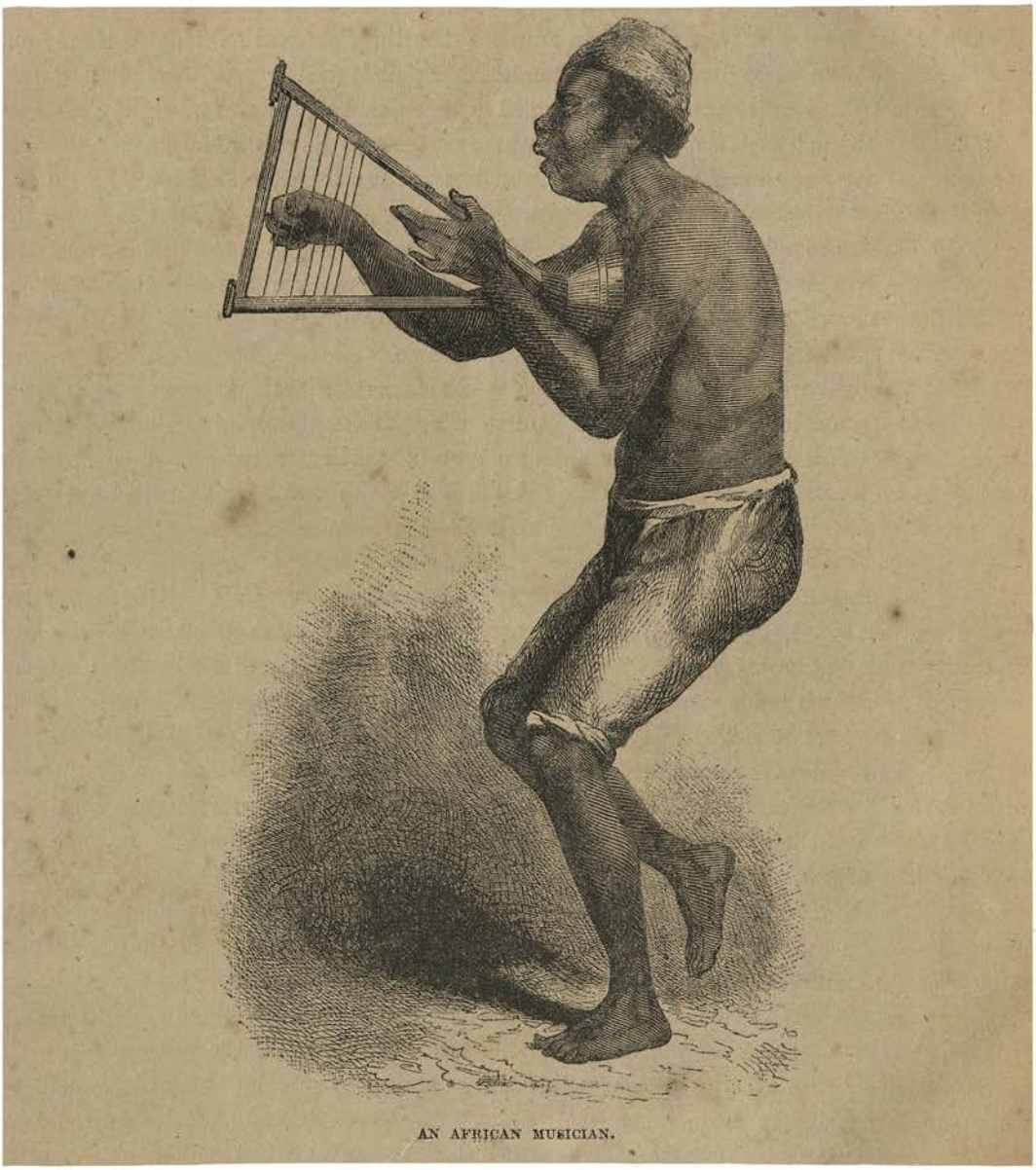
* From the Portuguese word "fetisso," a charm or spell. It is now naturalised in the language of the West Coast Negroes.

is a teeming population of wild tribes—black, woolly-haired, and Negro-like, but which yet are no more Negroes than many of the tribes we have already enumerated. They are only *negroid* (or Negro-like), and in many salient points differ widely from the thick-lipped worshippers of Mumbo-Jumbo as found on the west coast. These Central African tribes differ from each other in language and, in many respects, in customs. We prefer, however, treating of them as a whole, the reader being, however, warned in advance that the classification adopted is only one of expediency, and is neither founded on anatomical nor philological grounds. Indeed, did we care to introduce our readers into such a tangled path as that which the wrangling of philologists presents, the materials do not exist, or where we possess linguistic fragments, they are of too vague a character to enable any one possessed of the caution which befits a writer in our field of research to generalise on the subject. Again, where do the Kaffir and Hottentot tribes end? further complicates the question. There seems, indeed, to be a regular graduation from the South African family up to those people of whom we speak in the following chapters.

The Bazeye and Makoba tribes, whose country is in the vicinity of Lake Ngami, seems to be more allied to the Hottentots than to any other race, while the Batoka of the low-lying lands of the Zambesi are more negroid than negro-like in appearance. We can only mention them by name, referring the reader to Livingstone's "Zambesi and its Tributaries" for a fuller account. With these prefatory remarks we may at once enter upon an account of the Central African people, whose home is chiefly in the Nile basin, or at least near the head waters of that river.

To give a *general characteristic* of so many people is not an easy task. Their dispositions vary; some are good, others bad, none, however, of super-excellent disposition. Perhaps hospitality is the pleasantest virtue we have to record to the credit of the Central African. Among the Manganja tribe, who live on the banks of the Shire, a northern tributary of the Zambesi (see portrait of a girl of this tribe, p. 216), kindness to strangers is a national trait, and among their otherwise rude unlettered laws there exists a well-understood code of etiquette and ceremony for the reception and treatment of strangers. Let a stray stranger, black or white, enter one of their villages, and he is immediately conducted to the *boola* or open space in the middle of the village, where, shaded by spreading trees, the basket-makers cheerfully pursue their work, or which is used as a place of resort by others engaged in similar out-of-door occupations, or by the village gossips, who look upon dancing, smoking, singing, and beer-drinking as the legitimate relaxation after a day's labour; in fact, it is something of the nature of an open-air café. Into this pleasant place the stranger is conducted, and seated on mats, while the chief or head-man of the village is sent for. The arrival of the great man is hailed by loud clapping of hands, and this method of salutation is continued until he and the accompanying councillors have taken their seats. The scene is described by Livingstone: "Our guides," writes this famous traveller, "then sit down in front of the chief and his councillors, and both parties lean forward and look earnestly at each other. The chief repeats a word, such as 'Ambuiata' (our father, or master), or 'Moio' (life), and all clap their hands. Another word is followed by two claps, a third by still more clapping, when each touches the ground with both hands placed together. Then all rise and lean forward with measured clap, and sit down again with clap, clap, clap, fainter and still fainter, until the last

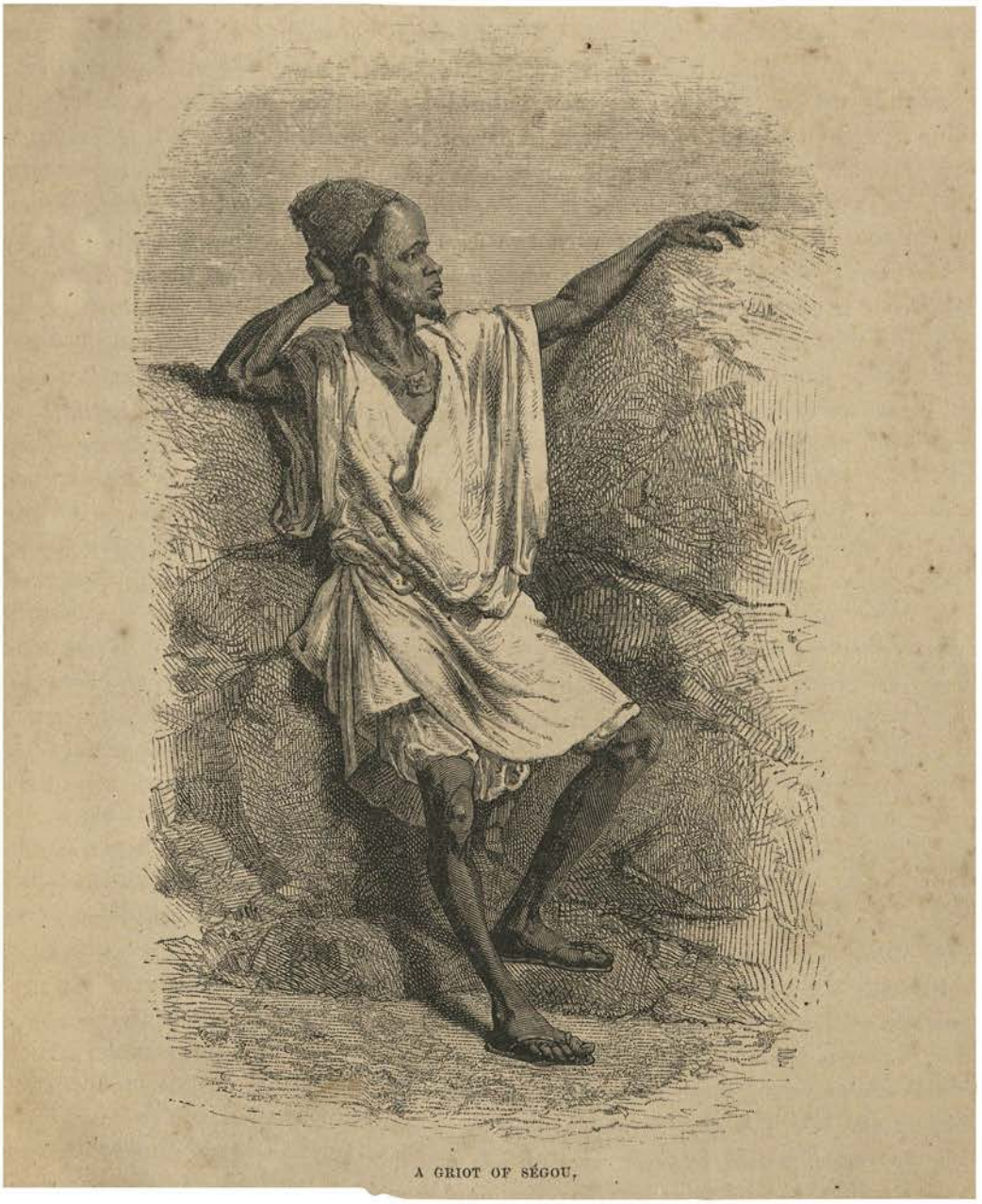
dies away, or is brought to an end by a smart loud clap from the chief. They keep perfect time in this species of court etiquette," which, it may be remarked, is carefully valued amongst them, and taught with great care to the young people, just as the "art of walking backwards" forms an indispensable part of the education of a prospective courtier in certain kingdoms



AN AFRICAN MUSICIAN.

which we have all read of, but which are *not* situated in the centre of Africa. The hand-clapping ceremonial over, the chief man among the strangers—supposing they are Africans, or that Africans are the spokesmen, as they perforce must generally be—addresses the chief. In rudely-improvised blank verse, he narrates the style and quality of the visitors, who they are, where they come from, and where they are going to, and their business so far as he knows, and

if he does not know, what he supposes it to be. This art of improvising is also highly valued among the common people; indeed, the Manganja may be said to be a nation of poets or troubadours. The most common affairs of life have poetry enlisted in their aid. Let a traveller



A GRIOT OF SÉGOU.

ask his way to a hut in a village, and he addresses his prosaic interrogation in blank verse, and is answered in the same.

Intemperance, both in eating and drinking, forms, however, a feature of not so pleasant a nature in Central African character; not that their indulgence in strong waters presents

features of such brutality as is usually seen in other countries, for African grog is of the mildest of its kind. Beer made out of plantains or other vegetable, forms the universal drink, and even when of the best quality, it requires a large quantity before intoxication can be the result from the use of it. This liquor is the famous "pombe wine" or beer of Africa. As made by the Manganja it is very un-vinous or un-beer-like; for in appearance it is thick and opaque, looking like badly-made gruel—"fermented mud" one African traveller most ungratefully designates it. It is manufactured by crushing maize with water, and then boiling it, and allowing it to ferment. In flavour it is sweetish acid, and is refreshing to the weary traveller, on whom these kindly people press it. I am told by Zambesi travellers that they have in time learned to prefer it to English beer; perhaps so; but the taste is surely an acquired one. The beer is drunk when two days old, and as it begins to spoil in a few days, the brewers are forced to consume the whole amount made within that time. Hence, a bout of drinking is almost a necessity among such a people. When a rich man, like the hero in Burns's poem, "brews a peck o' maut," he issues an invitation to his friends, and the assembled company sing, dance, and drink, drink, sing, and dance (but especially drink), and get drunk, until the whole is finished, after which they go back to their houses not much, if anything, the worse of their beery debauch. Of course, it may be slow death, but death must be *very* slow to the African drunkard, for in every tribe venerable topers who have swilled enormous quantities of beer can be pointed out. Nor is this taste for malt liquor confined to the men, for the ladies, whenever they can obtain it, indulge in it equally with their lords. For this reason they are rarely allowed to obtain as much as they would desire; and hence, a superficial observer, seeing fewer intoxicated women, might come to the conclusion that either they were more temperate than the men, or else were able to carry their liquor better. Neither conclusion is, however, true. Sir Samuel Baker tells of one noted bibulous chief who never went on a journey without a good supply of the native beer to refresh himself on the way—taverns being unknown luxuries in Obbo land. Horses were animals entirely unknown; accordingly, when Katchiba, the magnate in question, travelled from one place to another, he rode upon the back of a strong and very loyal subject, precisely as children ride, "pick-a-back." Two or three "loose" men always accompanied him as escorts, guides, and spare ponies, while one of his wives, like a dusky Hebe, ran alongside of her lord, bearing a huge jar of beer, to which he ever and anon applied himself, so frequently, indeed, that unless Obbo scandal belied him, towards the end of the journey he had to be carried not by one but by two men.

Plantain wine is a rather superior liquor to the muddy beer aforesaid. This fruit is extensively cultivated throughout Africa, and, indeed, forms a great portion of the vegetable food of numerous tribes. The "wine" is made in the following primitive manner. The ripe plantains are placed in a tub made out of a hollow log, and placed in a sloping position by tilting up one side. Across the middle is placed a strainer or barrier of dry grass, through which the juices, pressed by the women's hands and feet, from the fruit placed in the upper or raised part of the tub, strains. The straining process is repeated several times, until a sufficient quantity of clear liquid is collected. This is then placed into a clean tub, and allowed to ferment, some burnt sorghum being added to aid the process. The liquid is supposed to be ready for use in three or four days, according to the state of temperature, &c., to which it has been subjected. It is then "bottled off" into calabashes made of hollowed gourds, with which

an African cellar is rarely long crowded. Every one, from the scarcely-weaned child to the "oldest inhabitant" of the village, swig this wine freely at all seasons, and on the smallest provocation, more frequently without any provocation at all. The open calabashes are quite good enough for its preservation. To put it into bottles, if even they possessed them, would be simply an unnecessary labour, as three or four days suffice to finish the largest brew ever made.

The Wanyamuezi, or Weezé, as for brevity sake they are called, bear the reputation of being the greatest pombe-drinkers in all Africa. This superlative rank among such a wine-bibbing generation bespeaks powers of suction at which even the Heidelberg "burschenschraft" must stand aghast with diminished glory. The Weezé is fond of eating, but, unlike the fat boy in "Pickwick," he prefers drinking—these two not very exalted occupations forming the sum-total of the amusements—it might almost be said of the occupations—of the male portion of the population. Some of the natives look upon pombe as both meat and drink, and almost subsist on it without taking any solid nutriment at all. One of these inordinate tipplers was the "Sultan" Ukulima. He commenced the day with a huge bowl of beer, and then continued in the way he had begun the whole day, until he was in a state of stupidity. Yet, when the reader remembers the impotency of the liquor, and how much perseverance it requires before a sufficient quantity can be drunk to produce intoxication, no surprise need be excited when Colonel Grant tells us that, notwithstanding his devotion to Bacchus, the Sultan was a hale sturdy old man, of pleasant manners, and, when thoroughly sober, rather amusing than otherwise. These were, however, as might be expected, rather rare occasions. In these festive moments he would beg quinine from the traveller, mix it with pombe, and then proffer it to some courtier, whose wry faces when imbibing the bitter draught the black monarch enjoyed amazingly. His majesty was in the habit not only of drinking at home, but of paying visits to his subjects on liquor intent, timing his visits nicely, as he knew of a good pombe brewing being on the tapis, and rarely leaving until he had tried the quality of the tap. The Weezé women are, equally with the men, devoted to the beer calabash. They do not, however, drink in the men's company, but assemble for indulgence in potation under the presidency of the Sultana, or chief's head wife. The drinking propensities of the Weezé seem to interfere with everything in the shape of domestic regularity or order. The women do take their meals at something like stated periods, but the men live in each other's houses, taking a plantain here, a small potato there, a trifle of beef at another, and a bowl of pombe everywhere.

Lastly, it may be mentioned that among the Bolondo and other tribes a much more potent liquor, a kind of mead, is made, though beer is still the staple drink.

The Negro of the interior is of a lively pleasant disposition, his cheery careless laugh making him quite another being from the heavy sullen denizen of the Gold Coast. Beer does not seem to stupefy even the Weezé; they are characterised by the few travellers who have ever visited them as a lively race, ever singing the jolliest of songs, and form the most amusing of companions upon a journey, that is if they are properly humoured and have all their own way, even to an indulgence in their not over cleanly habits and other little infirmities; otherwise they are apt to get stubborn and sulky. Good travellers, they can manage to be happy anywhere, and, unlike most savages, and African ones especially, they are not apt to get home-sick, and accordingly to become correspondingly useless or unwilling to stir from

home. Indeed, they are noted travellers, always ready to move if a reasonable wage is offered, and light-hearted under all hardships.

The women, like the majority of their barbarous sisterhood all the world over, are especially good-natured, and some are even pretty, while handsome men—apart from their colour—are by no means uncommonly seen amongst the Central African tribes. Some travellers get even enthusiastic on the subject of the dusky negro belles, though whether this is owing to their taste having been dulled by the long want of higher beauty to compare with I will not presume to say. At all events, it is but right to let Colonel Grant speak for himself. He is among the Watusi, a race of herdsmen living on either side of the equator, and not unlike the Somaulis (p. 222) in appearance. What is most remarkable is that the women are equally good-looking with the men, a rarity among savage women, whose early ill-usage and hard work soon spoil the good looks or handsome figure they might have possessed in girlhood. "One morning," he writes, "to my surprise, in a wild jungle, we came upon cattle, then upon a 'bomah,' or ring fence, concealed by beautiful umbrageousness, quite the place for a gipsy camp. At the entry two strapping fellows met me, and invited my approach. I mingled with the people, got water from them, and was asked 'would I prefer some milk?' This sounded to me more civilised than I expected from Africans, so I followed the men, who led me up to a beautiful lady-like creature, a Watusi woman, sitting alone under a tree. She received me, without any expression of surprise, in the most dignified manner, and, after talking with the men, rose smiling, showing great gentleness in her manner, and led me to the hut. I had time to scrutinise the interesting stranger. She wore the usual Watusi costume of a cow's skin reversed, teased into a fringe with a needle, coloured brown, and wrapped round her body from below the chest to the ankles. Lappets showing zebra-like stripes of many colours, she wore as a 'turn-over' round her waist, and, except where ornamented on one arm with a highly-polished coil of thick brass wire, two equally bright and massy rings on the right wrist, and neck-pendant of brass wire; these, and her becoming wrapper, she was *au naturelle*. I was struck with her peculiarly formed head and graceful long neck; the beauty of her fine eyes, mouth, and nose; the smallness of her hands and naked feet—all were faultless; the only bad feature, which is considered one of beauty with them, was her large ears. The arms and elbows were rounded off like an egg, the shoulders were sloping, and her small breasts were those of a crouching Venus—a perfect beauty, though darker than a brunette. Her temporary residence was peculiar; it was formed of grass, was flat roofed, and so low, that I could not stand upright in it. The fireplace consisted of three stones. Milk vessels of wood, shining white from scouring, were ranged on one side of the abode. A good-looking woman sat rocking a gourd between her knees, in the process of churning butter. After the fair one had examined my skin and my clothes, I expressed great regret that I had no beads to present to her. 'They are not wanted,' she said, 'sit down, drink this butter-milk, and here is also some butter for you!' It was placed on a clean leaf. I shook hands, patted her cheek, and took my leave; but some beads were sent her, and she paid me a visit, bringing butter and butter-milk, and asking for more presents, which she of course got, and I had the gratification to see her eyes sparkle at the sight of them. This was one of the few women I met during our whole journey that I admired. None of the belles in Usui could approach her; but they were of a different caste, though dressing much in the same style. When cows' skins

TYPICAL TRIBES OF THE COAST OF AFRICA.

were not worn, these Usui women dressed very tidily in bark cloth, and had no markings or cuts observable in their bodies. Circles of hair were often shaved off the crowns of their heads; and their neck-ornaments showed considerable taste in the selection of the beads. The most becoming were a string of the M'Zizama spheres of marble-sized white porcelain, and triangular pieces of shell rounded at the corners. An erect fair girl, daughter of a chief, paid us a visit, accompanied by six maids, and sat silently for half an hour. She had a spiral circle of wool shaved off the crown of her head; her only ornament was a necklace of green beads; she wore the usual wrapper, and across her shoulders a strip of scarlet cloth was thrown; her other fineries were probably left at home. The women of the district generally had grace and gentleness in their manner."

Perhaps scarcely so elegant in manners or amiable in disposition was the female chieftain who attached herself to Dr. Livingstone's cavalcade in the early years of his missionary explorations. She was a Maneko—niece of Shinti, a Balondo chief—married, but an Amazon, though a kindly one withal. Though a little in advance of her age in Africa, yet she may be taken as the type of the "strong-minded female," to be developed in future ages on that benighted continent. In torrents of rain she marched on ahead of Livingstone's party, clad in a light and closely-fitting garb, consisting of a coat of red grease and a charmed necklace! She considered it beneath the dignity of a lady of her exalted rank to consult the conventionalities of society in the matter of such trifles as dress. In this style she unweariedly tramped on, until the men of the party, exhausted with the toil of the journey, would beg her to halt. Yet, when the camp was formed in the evening, the good-natured chieftainess would, woman-like, go from hut to hut and beg a little maize for the white man's supper, which she would grind and cook with her own hands, like any African woman of lowly rank. Maneko was most punctilious as to all the respect and courtesies due to her rank, and if they were once infringed on she speedily let her displeasure be known in the most decided manner. Careful as to the etiquette of the country—the trifle of a wardrobe being excepted—she as carefully inculcated politeness on others—how a village should be approached, a chief addressed and received, and all other such affairs pertaining to the art of polite behaviour.

After this description of the strong-minded chieftain of Balondo, it may be unnecessary to say that her husband—Sambanza—was the meekest of men, and quite knew his position in the world!

Covetousness and *extortionateness* are failings in the savage character everywhere, and nowhere more than in Africa, where the system of levying "black mail" from the traveller in the savage chief's power has been reduced to a system. If the traveller is not robbed of everything, he runs a chance of having his goods turned over and pilfered, and his patience worn out with their greedy demands for everything which he has, or which they imagine he may be enabled to obtain. No traveller need approach a village without sending a present in advance, unless, indeed, he is entrapped into the village in order the better to "squeeze" him at their leisure. This black-mail is known as a *hongo*, and though no Central African tribe is anything but tainted with the utmost greed and covetousness, the Wagogo bear the unenviable reputation of excelling all their black brothers in these respects. In addition to the usual bribe for being allowed to pass through his country, which was paid to the chief, the veriest slave in the tribe

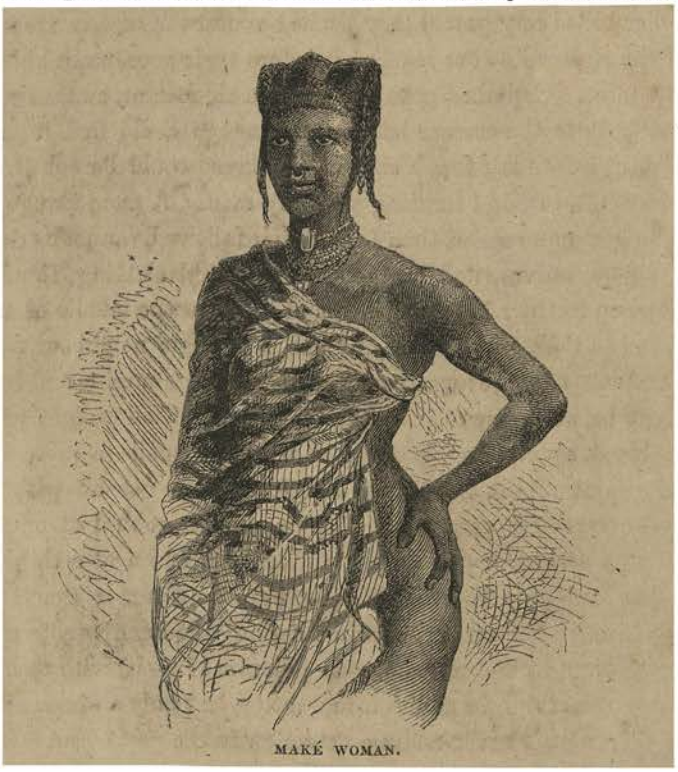
is on the look-out for an excuse to rob the sorely-bled traveller. Let the merest trifle be injured, and a bribe ten times its value is instantly demanded. Let a present be forced on the traveller, and they immediately clamour for one in return of fifty times its value. When residing among this amiable people, Colonel Grant was accused by the chief of having shot a sacred lizard, or one which at least it pleased him to call sacred for the purpose of extorting goods from the offender. If the most ordinary question was asked of a native, he would refuse to answer unless paid for it. Not content with this, they persuaded Captain Speke's porters to run off with his goods, and then divide the plunder with them. No provisions could be bought from them, except at rates extortionate beyond the experience of even an African traveller; though if the traveller killed any game, they flocked round the carcase from far and near, and it was good luck if the rightful owner reached it before their greedy neighbours had disappeared with the bulk of the meat. Captain Speke had killed a rhinoceros, and, to use his words, "We had all now to hurry back to the carcase before the Wagogo could find it; but this precaution was quickly taken, still, before the tough skin of the beast could be cut through, the Wagogo began assembling like vultures, and fighting with my men. A more savage, filthy, disgusting, and at the same time grotesque scene, than that which followed, cannot be described. All fell to work with swords, spears, knives, and hatchets, cutting and slashing, thumping and bawling, fighting, and tearing, up to their knees in filth and blood in the middle of the carcase. When a tempting morsel fell to the possession of any one, a stronger neighbour would seize and bear off the prize in triumph. All right was now a matter of pure might, and luckily it was that it did not end in a fight between our men and the villagers. These might afterwards have been seen, covered with blood, scampering home, each with his spoil—a piece of tripe, or liver, or lights, or whatever else it might have been his fortune to get off with."* Everywhere it is the same story—everywhere extortion. The traveller is robbed at one village, a *hongo* is extorted from him at a second, his goods are pilfered from him at a third, he is made to pay extortionately for his food at a fourth, and at every one a tax is exacted from him for the privilege of passing through the country, or for treading the desert waste which is supposed to own the sway of some dirty scoundrel, who soon presents himself, with an enormous amount of pseudo-dignity, to beg something in addition to what he had only an hour or two ago demanded through his ambassador. This never-ending extortion is the pest of an African explorer's life, and wears him out more than fever, hunger, or any of the hundred ills to which his life is subjected while boring into that mysterious continent. A couple of examples will suffice to expose this side of the African character. Captain Speke comes to the kingdom of Uzina, more than half-way from the coast to the Victoria N'Yanza. After the usual piece of flattering, the object of which is all too transparent, he is visited by the chief, who inspects the traveller's guns, clothes, and everything else he can lay his hands on, finishing by begging for them in the most importunate manner; examines the picture-books and stuffed specimens (which he does his best to destroy by pushing his long finger-nails † under the feathers). He covets the bull's-eye lantern, and begs for the lucifers, and is not to be persuaded that they cannot be

* "Journal of the Discovery of the Source of the Nile," p. 61.

† The finger-nails among the chiefs of these people are worn long, to show that they have the privilege to live on meat.

parted with. He is offered a knife instead, but he begs for the matches—"they would be so valuable for his magical observances." At last, the storm waxing high, he is put off with a pair of Speke's slippers, into which he had stuck his dirty feet without leave. He will not "beat the drum" (the signal for the party to proceed) until he has been paid another lot of cloth equal in amount to what he ought to have had. Next day he comes back again in great good humour; he will have the drums beat, but really he must have a gun and a box of lucifers; and so the begging goes on, until, as Speke says, the "perpetual worry had given Baraka fever, and had made me quite sick."

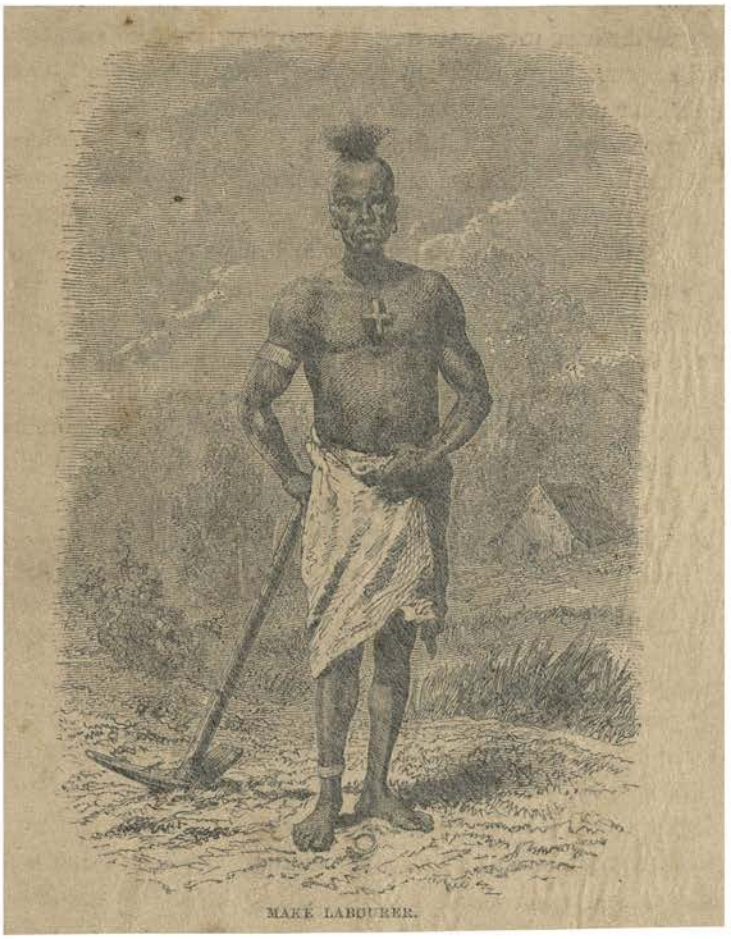
A similar scene might be taken out of the narrative of any Central African traveller; but



MAKÉ WOMAN.

one from Sir Samuel Baker's experience may be given. He hears that Kamrasi, chief of the Wanyoro, a noted beggar, who had robbed Speke and Grant of everything they had before he would allow them to proceed on their journey, is going to honour him with a visit. "Although I had but little remaining from my stock of luggage, except the guns, ammunition, and astronomical instruments, I was obliged to hide everything underneath the beds, lest the avaricious eyes of Kamrasi should detect a 'want.' True to his appointment, he appeared with numerous attendants, and was ushered into my little hut. I had a very rude but serviceable arm-chair that one of my men had constructed; in this the king was invited to sit. Hardly was he seated, when he leant back, stretched out his legs, and making some remarks to his attendants concerning his personal comfort, he asked for the chair as a present. I promised to have one made for him immediately. This being arranged, he surveyed the barren little hut, vainly endeavouring to fix his eyes on something that he could demand, but so fruitless was

his search, that he laughingly turned to his people, and said, 'how was it that they wanted so many porters if they had nothing to carry?' My interpreter explained that many things had been spoiled during the storms on the lake, and had been left behind; that our provisions had long since been consumed, that our clothes were worn out, that we had nothing left but a few beads. 'New varieties, no doubt,' he replied. 'Give me all you have of the small blue and the large red!' We had carefully hidden the main stock, and a few had been arranged in bags, to be produced as the occasion might require; these were now unpacked by the boy Saal,



MAKE LABOURER.

and laid before the king. I told him to make his choice, which he did precisely as I had anticipated, by making presents to his surrounding friends out of my stock, and monopolising the remainder for his share; the division of the portions among his people was a modest way of taking the whole, as he would immediately demand their return upon quitting my hut. No sooner were the beads secured than he repeated the original demand for my watch, and then the No. 24 double rifle; these I resolutely refused (they had been repeatedly begged and as repeatedly refused before). He then requested permission to see the contents of a few of the baskets and bags that formed our worn-out luggage. There was nothing that took his fancy except needles, thread, lancets, medicines, and a small tooth-comb; the latter interested him

exceedingly, as I had explained that the object of the Turks in collecting ivory was to sell it to the Europeans, who manufactured it into many articles, among which were small tooth-combs, such as he examined. He could not understand how the teeth could be so finely cut. Upon the use of the comb being explained, he immediately attempted to practise upon his woolly head; failing in this operation, he adapted the instrument to a different purpose, and commenced scratching beneath the wool most vigorously; the effect being satisfactory, he at once demanded the comb, which was handed to each of the surrounding chiefs, all of whom had a trial of its properties; and every head having been scratched, it was returned to the king, who handed it to Quanga, the head man that received his presents. So complete was the success of the comb, that he proposed to send me one of the largest elephant's tusks, which I was to take to England and cut into as many small tooth-combs as it would produce, for himself and his chiefs. The lancets were next admired, and were declared to be admirably adapted for paring his nails; these were therefore presented to him. Then came the investigation of the medicine-chest, and every bottle was applied to his nose, and a small quantity of the contents was requested. On the properties of tartar-emetic being explained, he proposed to swallow a dose immediately, as he had been suffering from headache, but as he was some distance from home, I advised him to postpone the dose until his return. I accordingly made up about a dozen powders, one of which (three grains) he was to take that evening. [It is satisfactory to learn that they made him so ill that he thought he was dying]. The concave mirror, our last looking-glass, was then discovered; the distortion of face it produced was a great amusement, and after it had been repeatedly handed round it was added to his presents. More gunpowder was demanded, and a pound canister and a box of caps were presented to him, but I positively refused the desired bullets."* This royal but most pertinacious mendicant is not yet done. A few days afterwards, during which time Baker had signally assisted him in an invasion of his territories, he makes another call, in no way ashamed of the arrant cowardice he had displayed on the occasion of the threatened attack. This time it was to beg the British flag, and "if you cannot give me the flag, give me at least that little double-barrelled rifle that you do not require, as you are going home; then I can defend myself should the Turks attack me!" This was the same rifle which he had been refused on more than twenty previous occasions; he had the satisfaction of being denied it one time more. From high to low it is just the same. There seems no delicacy in asking for anything, and if any feeling is displayed at being refused, it is not chagrin at the affront, only vexation that the begging has not been attended with the desired success. If two travellers are in company, two very ceremonious "presents" will be made to each separately. Let not the simple-minded men (if such there be among travellers who have ever got *out* of Africa) be deceived. The only object is to demand two *hongos*, in return, on the plea that the two represent two entirely different parties!

From what we have said it will be apparent that *etiquette* is highly valued in Central Africa. Probably among no people in the world are there more ceremonies in every transaction of life than amongst these otherwise rude Africans, who in civilisation, however, are far above the American and other savages, though in ability, and in most cases personal appearance, so much their inferiors. Take the kingdom of Bolondo, for example. It is against the laws of

* 'Albert N'Yanza" (new edition), p. 366.

good manners in this tribe to take food cooked by strangers, nor, unlike the old kings of France, will they eat in public. A Bolondo, no matter how humble he be, when travelling in a caravan with other natives, must have his own fire and hut or tent to eat in, if he has no opportunity of retiring aside to perform this function so dear to the African. Even with Livingstone they would not eat; and one of the offshoots of the Bolondo tribe is remarkable in so far that they will eat no meat, alleging that it is a sort of cannibalism to do so, as the cow lives at home in a domesticated manner just like themselves, though they will readily eat the flesh of wild animals. Most of the Bolondo tribes are, however, like the rest of the African natives, excessively fond of meat—the idea that because certain tropical natives eat little or no meat because their system feels no want of it being absurd both in fact and theory. Other African tribes, though glad enough to eat beef when they can get it, object to keep oxen, alleging, with great political wisdom, that the possession of riches in the shape of cattle, though very useful in some respects, yet is a source of misery to the tribe, in so far that, by incurring the avarice of their neighbours, war and all sorts of misery is brought on the devoted tribe.

When Speke was in Uzina he noted that all the attendants of the chief fawned on him and snapped their fingers whenever he sneezed. Here I may note how remarkably connected with superstition—or etiquette, if you will—are the customs in relation to sneezing. Scarcely a people, no matter how polished or how rude, but has some custom in relation to this titillation of the Schneiderian membrane, harmless as one would think it is. Mr. Halliburton has, indeed, devoted a certain memoir to an illustration of the rites and superstitions attached to it. "God bless you!" or some such equivalent, is an almost universal expression when a person sneezes. This seemingly arbitrary custom, odd as it is, is anciently and widely extended. It is mentioned by Homer, Aristotle, Apuleius, Pliny, and the Jewish Rabbis, and has been observed in Koordistan, in Florida, in Otaheite, and in the Tonga Islands. Sir John Lubbock seems to think that the universal custom of invoking the blessing of God on a person sneezing would seem to show that the same idea possesses the mind of men throughout, viz., that sneezing is caused by the cantrips of some evil-disposed spirit, and the aid of the Deity is necessary to avert evil consequences to the sneezer.

The Zulus, according to Bishop Calloway, are firmly persuaded that good or evil spirits of the dead are always hovering around them, to do them either good or harm, and will often enter into them and cause disease. Now, when a Zulu sneezes, he says "I am blessed. The Idhlozi (ancestral spirit) is with me; it has come to me. Let me hasten and praise it, for it is it which causes me to sneeze!" Accordingly he praises the manes of his family around, and asks them for an increase of his cattle, wives, and all other goods and chattels, and of blessings all round. Among them sneezing is a sign that a person will be restored to health, so, after sneezing, he returns thanks. If a man does not sneeze when he is ill, then this is looked upon as a sign that the disease is severe. If a child sneezes, its well-wishers will say "Good!" it being a sign of health. In old times, when the King of Momomtapa sneezed, as well as drank or coughed, Sir Thomas Browne tells us, on the authority of Godigno, that acclamations of blessings passed from mouth to mouth through the city. In Guinea, in the last century, when a principal personage sneezed, all present fell on their knees, kissed the earth, clapped their

* "Religion of Amazulu," pp. 64, 222-5, 263.

hands, and wished him all happiness. At Old Calabar on the West African coast, when a child sneezes all will exclaim, "Far from you!" with an appropriate gesture, as if throwing off some evil. And so we might go on for page after page.* We have given enough to show the general idea connected with it.

MARABOUT.

* For a most interesting account of superstitions connected with sneezing, see Dr. Tyler's "Primitive Culture," vol. ii., 88—94, and the works and papers there quoted.

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